

T H E
T O V C H . S T O N E
of the Reformed
Ghospell.

*Wherin sundry chiefe Heads and Texts
of the Protestants Doctrine (objected
by them commonly against the Ca-
tholicks) are briefly refuted.*

B Y

The expresse Texts of the Protestants
owne Bible, set forth and approued
by the Church of England.

*With the ancient Fathers Iudgments
thereon, in confirmation of the
Catholike Doctrine.*

The fourth Edition , augmented.



Out of thy owne mouth will I Iudge thee.
Luc. 19. 22.

Permissu Superiorum. 1634.

SI



TO THE
CATHOLIQUE
READER HEALTH,
AND ENCOURAGEMENT
in his Holy Fayth.



Ourteous Reader before
thou peruse this litle
Booke, I would intreate
thee, to reade these ensuing points
very necessary to serue thy selfe
of, with fruit and profit.

1. *The first point is*, that in the
Textes of Scriptures alledged
throughout this Treatise, it is not
specified out of which English
Bible, the said passages are extra-

sted, forasmuch, as this were ouer
troublesome vnto thee, sith En-
gland hath set forth within these
few yeares past, a great number of
seuerall sorts of Bibles, much diffe-
ring one from another ; So that
our Aduersaries (to whome I wish
from very hart, as I do to thee,
that this litle Booke may prooue
profitable) haue not all one sort of
Bibles themselves. Notwithstan-
ding know for certaine, that they
are all faithfully taken forth of the
Bibles *in quarto, & octauo*, printed
at London by *Robert Barker*,
anno 1615. So as if by chance any
one shall shew thee some other
Bible wherein they be not set
downe, word, for word, as heere
thou findest; yet rest assured, and
out of doubt, that thou shalt find
them so written, & faithfully cited

out

out of the foresaid Edition of Robert Barker, set forth by his Majesties speciall Commandement.

2. *The second point is*, That thou admire the splendor of Truth, the which is such, and so passing bright, that notwithstanding our Aduersaries mayne, and serious endeavours to obscure the same, by so many varieties of Translations, & by such a number of grosse corruptions and falsifications; yet neuertheles their condemnation is so expressely set downe in this their owne Bible, and is so cleere to all the world, that nothing els is needfull heerto, but that thou know to reade, and haue thine eyes to behold the same, at the opening of this their Booke. This cannot choose but be an exceeding comfort vnto Catholikes agaynst

their Aduersaries, concerning the vprightnes of their cause, to offer to be tryed, and to confound them by their owne Bible: the Translation whereof, notwithstanding doth in a number of places, and particularly in many of those that are in question, swarue and differ notoriously from the authentickall Latin, and to the incredible disparagement, darkning, and obscuring of the Catholique cause. Neuer did yet (nor I presume dare) our Aduersaries offer to giue the like aduantage vnto vs, as to stand to be tried by our Translations, and that in about fifty maine Heads, and Points of Doctrine, that are this day in controuersy between vs.

3. *The third point is*, That when thou shalt vrge, or alleadge

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any passage, in fauour of thine owne faith and doctrine; if any one returne their charge, be it by way of recrimination and blaming of the Roman Church, or by alleading some obscure texts, and those ill vnderstoode, to counterpoyze such as are brought by thee; do thou shew them amiably, that this is not to proceed in due order, nor to deale with thee as they ought, in oposing a passage darke, & obscure, to confund another that is most cleare and euident. For example, when we set before their eyes these few words (as cleare as the Sunne at Noone day) *Take, eate, this is my body, this is my blood which shall be shed for you &c.* (Marc. 14. 25.) they will straight suppose to haue found another important place, yea, and

to haue giuen vnto vs the ouerthrow, if they presently do reply, that our Sauour saith in S. Iohn 6.63. *The flesh profiteth nothing, the wordes that I speake vnto you. they are spirit, and they are life;* a passage far more obscure, then that which is in question, & which affirmeth nothing lesse, then that which they pretend to prooue therby. For how absurd were it to say, that the flesh of Christ profiteth nothing? And if (as they themselues say) we must interpret one passage by another, then doubtles it is better to explicate an obscure one, by one that is clere, then one that is cleere, by a passage obscure: and that one text giue place to many, rather then many giue place to one.

4. *The fourth point is, That if*
they

they shall reiect any of the passages which thou producest, pretending the same to be *Apocriphall*; know that to preuent this obiection, no such Scriptures as they cal *Apocriphall* are here produced alone, but that allwayes there goe accompanied with them others that be *Canonicall*, euen by their owne confession: and so far forth as *Apocriphall* Scriptures, shall, and do agree with *Canonicall*, they themselves, by their owne Rule, are bound to receiue them. Which will also stop their mouth, in their common pretence of Conference of places; for rarely hast thou heere lesse then three, or foure seuerall passages cited at large (besides references) for the prooue of euery seuerall point: All our Aduersaries put together. being neuer able,

in their defence, to do the like; that is, to produce so many in number, so expresse and cleere, and for so great a number of Controuersies, as are heere disputed, and couched in so litle a Treatise.

5. *The first point is*, that if they shall contend with thee, not about the wordes themselues, as being cleere, but about the sense and meaning of them; for such places, I say, as may be subiect to this cauill, thou shalt forthwith haue recourse vnto that which the Scriptures call, *The Rule of Faith*, to wit, vnto the euer-constant and vniforme Iudgemēt of the Church and Ancient Fathers, who in euery age since Christ, haue vnderstood the points in question, in that sense which Catholiques do. An example wherof thou maist

lay

lay downe before them, out of that learned Treatise, intituled, *The Summary of Controuersies*, debating the question of the *Blessed Sacrament*. Which thou hauing done, bid them do the like, and thou wilt yield vnto them; (a thing which they can neuer do in their defence.) So as, no man of reason will reiect this *Rule*, grounded so cleerly in holy Scripture, and preferre the priuate interpretation of some silly Cobler before *S. Chrysostome*, of a Baker before *S. Basill*, of some Tinker before *Tertullian*, or of any Nouellist whatsoeuer, before the iudgement of the Church, and the whole streame of ancient Fathers.

This point therefore being so important, shall be the first, which I will fortify, and proue by the

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word of God in this present Treatise, I meane this *Rule* ; and therefore in no wise forget, allwayes to inuolue thine Aduersary within this *Rule* , as often as he shall become so unruly, and thou shalt be sure to get the victory.

6. *The sixth, & last point is*, That I heere protest, in the presence of God (whome I call to witnes in this behalfe, and pray thee also to call vpon, for the saluation and reduction of all those that walke astray) that it is not in the power of any one, no not of all our Aduersaries that are in England, to find in their owne Bible, one only expresse Text, I say *one only*, I say, *in their owne Bible*, by which they cā possibly proue, *one only* point of their false Doctrine, without their vsuall art of adding, diminishing,

chop-

chopping or changing it by some interpretation, or other: which yet should be to alter the Text it selfe, and to employ mans fancy, instead of the pure word; a thing by their owne Confession, flatly forbidden vnto them, protesting, that the *Word of God*, doth in such sort containe all that which is necessary to saluation, that it is not lawfull neither for men, nor Angells, to adde, diminish, or alter ought therof; and commanding their followers and adherents, vtterly to renounce all Antiquity, Custome, Multitude, Humane, Wisedome, Iudgement, Decrees, Edicts, Counsailes, Visions, yea and Miracles themselues, to the contrary.



THE
TOVCH-STONE
of the Reformed
Ghospell.

Protestants affirme.

I.

*That there is not in the Church
one, & that an infallible Rule,
for understanding the holy Scrip-
tures, and conserving of Vnity
in matters of Faith.*



Contrary to the expresse
wordes of their owne Bi-
ble, Rom. 12. 6. *Having
then giftes, differing according to*

the

the grace that is given to vs, whether Prophecy (that is interpretation) according to the proportion (or Rule) of faith. Whence we gather, that Prophecy according to the Rule of faith, is one of the giftes which God bestoweth on his Church. Therefore there is in the Church, one, and that an infallible Rule, for vnderstanding to the holy Scriptures.

Philip. 3. 16. Neuertheles where-to we haue already attained, let vs mind the same thing. Loe how plainly the Apostle speaketh in this second place, of a certaine Rule to be walked by: cleerly presupposing, that in matters of faith, we can neuer be of the same mind vnles we walke by the same Rule.

Gal. 6. 16. And as many as walke according to this Rule, Peace be

on them, and mercy. And 2. Cor. 10. 15. Having hope when your faith is increased, that we shall be enlarged by you, according to our Rule, abundantly, to preach the gospell in the Regions beyond you, and not to boast in another mans line. Lo heere againe because that euery man is to direct, and order his beliefe, according to the doctrine of the Church, therefore it is called by *S. Paul*, both the *Rule*, and *Line* of our holy Faith.

Againe *1. Cor. 11. 16. But if any man seeme to be contentious, we haue no such Custome, nor the Churches of God.* Loe how *S. Paul* still pleadeth the *Rule*, and *Custome* of the Church, agaynst the contentious: which if it could then, by the sole prescription of twenty, or thirty yeares, and by

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the authority of so few Pastours, stop the mouthes of new Sect-maysters, what ought not the Custome of sixteene hundred yeares, and the Decrees of so many hundred Pastours gayne of reasonable, modest, and humble men?

And heer I would haue it to be noted, that this Analogy, or *Rule of Fayth* (besides the tytles already recited) the holy Scripture in other places, calleth by the name of *Forme of Doctrine* Rom. 6. 17. *A thing made* ready to our hand, 2. Cor. 10. 16. The *Deposium* (or Treasure) committed to the Churches trust, and euer most carefully to be kept by her, 1. Tim. 6. 20. And withall in the very selfe same places, alwayes stileth that which is contrary to this *Rule*, by the name of *Disunion*, *Discord*,

Dis-

Disobedience, forsaking of our first vocation, Division, Contention, Prophane and vayne babling, Opposition of sciences &c. Whence plainly appeareth, how great the necessity is for euery Christian, to keep this *Rule*; the least breach wherof, doth presently crack his Christian credit with the Church of God, and with all good Christians.

See more Rom. 6. 17. Gal. 1. 6. Rom. 16. 17. Actes 15. 2. 1. Tim. 6. 20. Rom. 12. 16.

¶ According to this very *Rule*, the Ancient Fathers affirme the same. *S. Irenaus l. 4. cap. 45. Tert. de præscrip. And Vincent. Lyr. in suo Commonitorio*, saith: *It is very needfull in regard of so many errors proceeding from the mis-interpretation of Scriptures,*

that the Line of Propheticall and Apostolicall exposition, should be directed according to the Rule of the Ecclesiasticall and Catholique sense. Thus writeth this most worthy witnelle. Tertul. prescrip. adu. heres. cap. 15. & cap. 19. saith: We do not admit our aduersaries to dispute out of Scripture, till they can shew, who their Ancestors were, and from whom they received the Scriptures. For the orderly course of doctrine requires, that the first Question be, whose the Scriptures are by right, from whome, and by whom, and to whom the Forme of Christian Religion was deliuered? Otherwise prescribe against him as a stranger &c. Thus he.

Loe, how these two last ancient Fathers, lay hold off, and vrge these two very termes, Rule,

and

and *Forme* of Faith, and Religion, euen as before the Holy Scripture did, from whence doubtles they tooke the phrase. And with very great reason: for the knowledge of Tradition (which is this *Forme or Rule*) goes before the knowlege of the Scripture: for the *Rule* must be first knowne, before the thing *ruled* can be assuredly knowne; as the Carpenter cannot knowe certainly, that he hath measured his timber, nor the Taylor that he hath measured his cloth aright, except he first assuredly know, that his measure be both true & right: but the *Rule of Faith*, to wit, the Summe of those points that euery Christian is bound expressly to know, as delivered to him from hand to hand, is the knowledge of *Tradition*.

Protestants affirme,

I I.

*That in matters of Fayth we must
not rely vpon the Iudgment of
the Church, and of her Pastours,
but onely vpon the Written
Word.*

Contrary to the expres wordes of their owne Bible.
Mar. 23. 2. *The Scribes and the
Pharises sit in Moyses seat, all ther-
fore whatsoener they bid you ob-
serue, that obserue and do.* In which
wordes, Christ not onely com-
manderh vs in matters of *Faith*,
to haue recourse to somewhat
else besides the only *written word*
(to wit, to the Pastours of the
Church)

Church) but biddeth vs more-
 ouer to obey them : and that not
 only in some principall matters,
 but in all whatsoeuer, without di-
 stinction or limitation . Therefore
 in matters of fayth , we are not
 tyed to rely only vpon the writ-
 ten Word.

Luc. 10. 16. *He that heareth
 you, heareth me; and he that despi-
 seth you, despiseth me : and he that
 despiseth me, despiseth him that sent
 me.* Heere againe Christ our Lord
 honoureth , and giueth as much
 authority to the Preachers of the
Word, as he can possibly do to the
 word it selfe, saying: *He that hea-
 reth you &c.*

Matt. 16. 19. *Whatsoeuer thou
 shalt bind on earth , shalbe bound
 in heauen : and whatsoeuer thou
 shalt loose on earth, shall he loosed*

in heauen. Where it is to be noted, that he doth not say *whosoener*, but *whatsoener* ; giuing vs thereby to vnderstand , that, not onely the bondes of sins, but as well all other knots and difficulties in matters of fayth, are to be loosed by S. Peter and by the Pastours that succeed in the Church.

See more Deut. 17. 8. Aggeus 2. 11. 2. Chron. 19. 8. vnto the end. 2. Thes. 2. 15.

¶ The holy Fathers that affirme the same, are S. Gregory Naz. in orat. excusat. Tertul. lib. de prescrip. aduersus hæ. S. Cyprian lib. 1. epist. 3. S. Aug. lib. 1. cont. Cresc. cap. 33. & lib. cont. Fund. cap. 5. Vincent. Lyr. in suo commonit. And S. Anselme lib. de incar. c. 1. writing to Pope Urban, saith thus vnto him : *Vnto no other is more*

rightly

*rightly referred to be corrected,
whatsoever ariseth in the Church
against the Catholique sayth &c.*

They affirme,

III.

*That the Scriptures are easy to be
vnderstood, and that therefore
none ought to be restrayned from
reading of them.*

Contrary to the expresse
words of their owne Bible,
2. *Pet.* 3. 16. where S. Peter speak-
ing of S. Pauls Epistles, saith:
*In which are some things hard to
be vnderstood, which they that are
vnlearned and vnstable, wrest, as
they do also the other Scriptures,
vnto their owne destruction. But
all vnlearned Reformers, do both*
read,

read, and are allowed to read those hard thiuges (yea the Booke of *Apocalyps* also, yet harder) without any restraint to man, or woman, which yet they vnderstand not: therefore they wrest them, as also other Scriptures, to their owne destruction.

Actes 8. 30. *And Philip said: Understandest thou what thou readeest? And he said: How can I, except some man should guide me?* Where first may be noted, that this Noble Eunuch freely confessed, he could not vnderstand the Scriptures, without an interpreter to expound them, albeit he was a great, and serious student in them, and withall a holy and humble man, as *S. Hierome* noteth of him *Epist. ad Paulin. de Stud. Scrip.* and next, that he sayth,

Except some man guide me: So as he fled not to his priuate spirit, nor yet to conferring of place with place, as our Aduersaries do, Therefore the Scriptures are not easy.

Luc. 24. 25. & 27. Christ called two of his Disciples fooles, and slow of hart &c. And beginning at Moyses, and all the Prophets he expounded vnto them in all the Scriptures, the thinges concerning himselfe. How then are the Scriptures so easily to be vnderstood of the vnlearned, when Christs Disciples themselues could not vnderstand them, till first they were expounded to them?

Reuelat. 5. 1. &c. The Angell speaking of the Booke sealed with seauen seales, wept much because no man in heauen, nor in earth was

able

able to open the booke, nether to looke thereon. A strange case! to read in Scripture it selfe, that the booke of Scripture should be shut with so many scales: but much more strange, that euen in *S. Iohns* and the Apostles time, none could be found, nether in heauen nor earth, able to open the same, nor to looke thereon, which euery Apprentice now a dayes without, any difficulty will vndertake to doe.

See more 2. Pet. 1. 20. Mat. 13. 11. & 36. Luc. 24. 45. 1. Cor. 12. 10. Luc. 8. 10. & 54. Luc. 2. 50. 2. Tim. 3. 7. 1. Iohn 4. 6. Iohn 5. 35. Psal. 119. 18. & 34. Reuel. 51. &c.

¶ The Holy Fathers that affirme the same are, *S. Irenęus* l. 2. cap. 47. *Origen* l. cont, *Cels.* *S. Amb.* epist 44. ad *Constant.* where he

calleth it: *A sea, and depth of propheticall riddles.* S. Hier. in *præfat. comment. in Ephes. 5.* And S. Aug. *epist. 119. cap. 21.* saith: *The thinges of holy Scripture that I know not, are many more then those that I know.* So S. Greg. *hom. 6. in Ezech.* and many other Fathers confesse the same of themselves. S. Denis Bishop of Corinth cited by Eusebius *lib. 7. hist. Ec. 20.* saith: *Of this Booke (of Scripture to wit) this is my opinion, that the matter therof is far more profound then my wit can reach unto.*

They

They affirme.

I V.

*That Apostolicall Traditions and
ancient Customes of the Church,
(not found in the written word)
are not to be receined, nor do
oblige vs.*

Contrary to the expresse
wordes of their owne Bible.
2. Thes. 2. 15. *Therefore Brethren
stand fast, and hold the Traditions,
which yee have bene taught, whe-
ther by word, or by our Epistle.*
Hence it is cleere, that some Tra-
ditiōs were deliuered to the *Thes-
salonians* by word of mouth, and
those of equal authority with what
was written, if not of more; for
the holy Ghost doth name them
first (as they were indeed the first

in being:) yea it is certaine, that before the new Testament was writen, the Apostles deliuered all by Tradition, and word of mouth. Therefore Apostolicall Traditions are to be receiued, and do oblige vs.

2. Thes. 3. 6. *Now I command you bretheren, in the name of our Lord Iesus-Christ, that yee withdraw your selues from euery brother that walketh disorderly, and not after the Tradition which he receined of us.* Lo, he saith not, *I counsell you*, but, *I command you*. But these men reiecting all Traditions, walke disorderly: therefore they breake the Apostles commandment. Yea, they stand not, but are fallen; they let goe, what the word it selfe, doth will them to *hould*: and therefore in the name

of our Lord Iesus-Christ, let all good men withdraw themselves from them.

1. Cor. 11. 2. *Now I praise you brethren, that you remember me in all things, and keepe the Traditions, as I haue deliuered them vnto you.* But these reiect all Traditions: therefore needes must *S. Paul* speake thus vnto them: Now (none of my brethren) I dispraise you, for that you forget me in all things, and keepe not the Traditions, as I haue deliuered them vnto you.

Lastly, If nothing at all be to be belieued, but only that which is left vs written, wherein should the Church haue exercised herselfe from *Adam* to *Moses*, the space of two thousand six hundred yeaes?

See more 1. Tim. 6. 3. 20. & 2. Tim. 1. 13. 2. Tim. 2. 2. Iohn. 20. 30. & 21. 25. & 16. 12. 1. Cor. 11. 16. 34. 2. ep. Iohn 12. 3. ep. of. S. Iohn 13. Actes 16. 4. & 15. 28.

¶ The Fathers that affirme the same are S. Irenæus l. 3. c. 4. Origen. in cap. 6. ad Rom. S. Damasc. l. 4. c. 17. S. Chrysost. in 2. Thes. 2. And S. Basil. de Spiritu sancto saith: *Some thinges we haue from Scripture, oher thinges from the Apostles, both which haue like force vnto Godlines.* S. Chrysost. hom. 4. in 2. Thes. sayth. *It is a Tradition, seeke thou no further.*

They affirme.

V.

That a man by his owne understanding or Priuate spirit, may rightly iudge & interpret Scripture.

COntrary to the expresse wordes of their owne Bible 1. Cor. 12. 8. &c. To one is giuen by the spirit, the word of wisdom: to another the word of knowledge by the same spirit: to another the working of miracles: to another Prophecie: to another discerning of spirits: to another kindes of tongues: to another the interpretation of tongues, but all these worketh that one and the selfe same spirit, deuiding to euery man seuerally, as he will. Where the Apostle in ex-

pretle words, opposeth & refelleth this vnfauiory doctrine, teaching that the gift of prophecying, or truly to interpret the holy Scripture, is not giuen to all the faithfull, but to some only in particular: yea, he presupposeth that one may haue the gift, euen to worke miracles, and yet may want the gift, truly to interpret the word of God. Therefore a man by his owne priuat spirit cannot rightly interpret Scripture.

2. Pet. 1. 20. *Knowing this first, that no Prophecy of the Scripture is of any priuat interpretation, for the Prophecy came not in old time (in the margent, or at any time) by the will of man, but holy men of God speake as they were moued by the holy Ghost.* Loe, how clearly the Apostle taketh this faculty &

autho-

authority, from a priuate and prophane man, restrayning the same to a company and society of men, and those also of some speciall note for their sanctity and holines, assuring vs that they spake as they were moued by the holy Ghost.

1. Iohn. 4. *Beloned, belieue not euery spirit, but try the spirits, whether they are of God.* By which wordes we are taught, that the spirits of others are to be examined, whether they proceed from God or not: but this Caueat cannot be vnderstood of the spirit of the whole Church, sith then it would follow, that there should be none left to try the said spirit of the Church (euery particular man being included therin.) If then it be to be meant of priuate men (as needes it must) it followeth, that

a priuat spirit cānot be this Iudge, sith it selfe is to vndergoe the iudgment, and examination of some other.

¶ The Fathers that affirme the same, are S. Aug. epist. 162. & l. de Baptismo cap. 18. ad Epictetum. S. Basil. epist. 78. S. Amb. epist. 32. S. Leo epist. 53. S. Hier. lib. cont. Luciferianos. Vincent. Lyr. cont. prophan. heres. nouitates. Yea Martin Luther himselfe (the Protestants great Grand-Father) saith, lib. de potest. Papæ: *We are not certaine of any priuat person, whether he hath the reuelation of the Father or no: but that the Church hath it, we ought not to doubt.*

V I.

That S. Peters faith hath fayled.

Contrary to the expresse wordes of their owne Bible Luc. 22. 31. 32. *Simon, behould Satan hath desired to haue you that he may sift you as wheate: but I haue prayed for thee, that thy faith fayle not.* Loe Satan required to sift them all (the Apostles) but our Lord heere prayed for *Peter* only, that his faith principally might not fayle. Therefore S. Peters faith hath not failed.

Mat. 16. 18. *And I say vnto thee, that thou art Peter, and vpon this rock I will build my Church, and the gats of hell shall not preuaile against it.* But had S. Peters faith fayled, the gates of hell had

long

long ago no doubt preuailed.

Mat. 23. 2. *The Scribes, and the Pharisies sit in Moyfes seat, all therfore whatsoeuer they bid you obserue, that obserue and do.* How could Christ bid the people of the old law, do all whatsoeuer he should bid them, by those that sate in Moyfes Chaire, if they could erre? But God hath no lesse preserved the truth of Christian Religion, in the chaire of *S. Peter*, which is in the new Law, answerable to that of Moyfes in the old. Therfore neither *S. Peters* Fayth, nor Chayre hath fayled.

John 11. 49. 51. speaking of *Caiph*as the High Priest, saith: *And this he spake not of himselfe, but being High Priest that yeare, he prophesied, that Iesus should die for that nation.* Lo, how in this

most

most wicked time of the Sinagogue, the very Dregges and out-cast of that disobedient people, yet speaking forth of that Chaire which Christ had commanded to be heard and obeyed, touching matters of fayth, they answered truly, and their chiefe Bishops prophesy.

¶ S. Leo ser. 3. de assump. sua affirmeth the same: *The danger was common to all the Apostles, but our Lord tooke speciall care of Peter, that the state of all the rest, might be more sure, if the Head were invincible.*

V I I.

*That the Church can erre, and
both erre.*

Contrary to the expresse wordes of their owne Bible. Isa.

59 21. *As for me, this is my Co-
uenant unto them, saith the Lord.
My spirit that is upon thee, and my
wordes which I haue put in thy
mouth, shall not depart out of thy
mouth, nor out of the mouth of thy
seede, nor out of the mouth of thy
seedes seed, from hence forth, and
for euer. Therefore the Church
cannot erre.*

*Ioan. 14. 16. I will pray the Fa-
ther, and he shall giue you another
Comforter, that he may abide with
you for euer, euen the spirit of truth.
But the Apostles themselues abroad
not for euer, therefore this is to
be vnderstood of the perpetuall
aboad of the spirit of Truch, with
their Successors.*

*Mat. 18. 17. And if he ne-
glect to heare the Church, let him
be vnto thee as an heathen man,*

and

and a Publican. Whence is clearly to be gathered, that the Church in her Censure cannot erre. Isa. 35. 8.

And a high way shall be there, and a way, and it shall be called the way of Holines; the unclean shall not passe over it, but it shall be for those: the wayfaring men though fooles, shall not erre therein. How far deceived then are many simple soules, who do affirme, that the whole Church, and all holy men that euer haue bene therein, for these thousand yeares (how wise soeuer) haue all erred?

Ephes. 5. 27. *That he might present it to himselfe a glorious Church, not hauing spot, or wrinkle, or any such thinge, but that it should be holy and without blemish.* Note well these wordes, *without spot, wrinkle, any blemish.* and tell

me now if it be possible, that reading this, thou canst euer believe, that she hath euer taught such horrible blasphemies & abominations, as at this day she is charged with?

See more Iohn 16. 13. Ephes. 5. 27. Isay 9. 7. Ezech 37. 26. Luc. 22. 32. Mat. 23. 3. 1. Pet. 2. 9. Iohn. 17. 17. 1. Cor. 11. 25. Psal. 101. 23. 29. Ephes. 2. 10. Iohn 10. 16. Acts. 4. 32. Ephes. 4. 5. 11. Luc. 10. 16. Deut. 17. 8. Ierem. 3. 15. Malac. 2. 7. Mat. 16. 18. Acts. 15. 28. 2. Cor. 13. 8. 1. Tim. 3. 15.

¶ The Fathers affirme the same expressly. *S. Aug. cont. Crescon. lib. 1. cap. 3.* Also vpon the 118. Psal. the place beginneth: *Ne auferas de ore meo verbum veritatis usquequaque. S. Cyr. epist. 55.*

ad Cornel. num. 3. S. Irenens lib. 3. cap. 4. with many others.

V I I I.

That the Church hath bene hidden and inuisible.

Contrary to the expresse wordes of their owne Bible. Mat. 5. 14. 15. *Yee are the light of the world, a Citty that is set on a hill, cannot be hid. Neither do men light a candle, and put it under a bushell, but on a candlestick, and it giveth light to all that are in the house.* But the Catholique Church is such a light, such a candle, and such a Citty, built vpon Christ as vpon a mountaine, therefore hath not, nor cannot be hidden, nor is inuisible.

Mat. 18. 17. *Tell the Church, if he neglect to heare thee: but if*

he

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he neglect to heare the Church, let
him be vnto thee, as a Heathen
man, and a Publican. But it were
a very hard case to be condemned
for a Heathen, for not telling, or
hearing a Church which hath so
closely layne hid, that no man
could heare, see, feele, or vnder-
stand it, for a thousand yeares.

2. Cor. 4. 3. But if our Ghospell
be hid, it is hid to them that are
lost. Loe the censure of S. Paul
vpon all such as affirme that the
Church, or her Ghospell can be
hid.

Isa. 2. 2. And it shall come to
passe in the last dayes, that the mo-
untaine of the Lords house, shall be
established in the top of the moun-
taynes, and shall be exalted aboue
the hilles, and all nations shall flow
vnto it. In hundred of places do

the

the Prophecies make mentiō of this Kingdome of Christ, as Dan. 7. 14. Mich. 4. 7. &c. which should be all in vaine if this his kingdome could be inuisible; for a prophecy must be of things, which may be seene and perceiued by our senses; otherwise euery man might be a Prophet, and fortell of thinges to come, which if they should not come to passe, he might answere, that they had come to passe in very deed as he had prophecied, but that they were inuisible to the world. Loe the visible absurdities of this inuisible Church.

See more Psal. 27. 8. Rom. 10. 14. 1. Cor. 11. 19. Psalm. 19. 3. 4. Isa. 60. 20. Acts. 20. 28. Isa. 61. 9.

¶ The Fathers commonly affirme the same. Origen. hom. 30. in Matt. *The Church is full of*

light,

light, even from the east to the west. S. Chrysostom. hom 4. in 6. of Isa. It is easier for the sunne to be extinguished, then the Church to be darkned. S. Aug. tract. in Ioan. calleth those blind, that do not see so great a mountaine. Also S. Cyp. de vnitae Ecclesiae.

They maintayne.

IX.

That the Church was not alwayes to remaine Catholique, or Vniuersall: and that the Church of Rome is not such a Church.

Contrary to the expresse wordes of their owne Bible Psalm. 2. 8. Aske of me, and I shall giue thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy pos-

ses-

session. And Luc. 1. 33. He shall
raigne ouer the house of Iacob for
euer, and of his kingdome there
shalbe no end. But none of these
promises haue beene any where els
so much verified, as in the Church
of Rome; therfore both the church
hath bene alwayes vniuersall, and
the Church of Rome only such a
Church.

Colos. 1. 3. &c. We giue than-
kes to God for you &c. since we
heard your faith &c. for the hope
which is laid vp for you in heauen
wherof yee heard before in the
word of the truth of the ghospell,
which is come vnto you, as it is in
al the world, and bringeth forth
fruit, as is doth also in you, since
the day you heard of it, and knewe
the grace of God in truth. But no
Faith, or Ghospell hath, or is, so

dila-

dilated in all the world, nor hath fructified, and growne (for so we read) as the faith of the Roman Church hath done, as appeareth more plainly by this which followeth.

Rom. 1. 8. *First I thanke my God through Iesus-Christ for you all, that your faith is spoken of throughout the whole world.* Where in expresse termes. *S. Paul* calleth the fayth of the whole world (or Catholique Faith) the faith of the *Romans*, that is, of the Church of *Rome*. Therefore the Church of *Rome*. and no other, is truly, and indeed such a church.

See more Colos. 1. 23. Gen. 22. 18. Mat. 24. 46. Act. 1. 8. Dan. 2. 35. Luc. 24. 47. Psal. 46. 9. Psal. 72. 8. (We 71.) Marc. 6. 20. Ezech. 13. 3. Math. 28. 19. Actes 1. 8.

All which places are to be vnderstood, not that the whole world should be Catholique at one and the same tyme, but that the whole should be conuerted to Christ at sundry times, and that it should comprehend a greater part of the world, then any Sect of heretikes should euer do: and this is the true sense of being *Catholike*, or Vniuersall.

¶ And to follow still our former Rule, heare the Fathers that affirme the same. S. Cypr. ep. 57. writing to *Cornelius* Pope of Rome, sayth: *Whilst with you there is one mind, and one voyce, the whole Church is confessed to be the Roman Church.* S. Aug. de vnitat. Eccles. cap. 4. sayth. *Who so dissent from the body of Christ, which is the Church, that they do not*

communicate with all the whole
corps of Christendome, certayne it
is, that they are not in the Catho-
like Church. S. Hierome in his
Apologie against *Ruffinus*, and in
other places, saith, that it is all one
to say *the Roman Fayth*, and *the*
Catholike Fayth. Agayne, S. Aug.
vpon the Psal. 45. (*we 44.*) but
much more excellently in ep. 161.
ad Honorat. The place beginneth:
Dignare ergo rescribere nobis. As
also cont. lit. Petil. l. 2. cap. 16.

The Reformers hold.

X.

That the Churches Unity is not
necessary in all points of faith.

Contrary to the expres wor-
des of their owne Bible.
Ephes. 4. 5. *One Lord, one Faith,*

one

one Baptisme. Therefore Vnity is necessary in all points of faith. The reason is, for that the Church being a Congregation of the faithfull, one Faith is necessary to make one Church; but our Aduersaries differ in matters of faith, therefore they haue not the Vnity requisite to one Church.

James 2. 10. *Whosoener shall keepe the whole law and yet offend in one point, he is guilty of all.* And euen so is it in our faith, for who so denieth one article; denieth all.

Acts 4. 32. *And the multitude of them that believed, were of one hart, and of one soule.* And againe 1. Cor. 1. 10. *Now I beseech you Brethren, by the name of our Lord Iesus-Christ, that yee all speake the same thing, and that there be no diuisions among you, but that yee*

be perfectly ioyned together in the same mind, and in the same iudgement. But our aduersaries will needs ioyne with vs in vnity of the Church (yea and with others also) who differ from them in matters of faith. But this as you see, cannot be.

See more Ierem. 32. 29. Can. 2. 6. Psal. 67. 7. Mat. 12. 25. Marc. 3. 24. Luc. 11. 17. Mat. 18. 19. Ephes. 2. 14. 15. 16. 18. 22. Ephes. 5. 27. Philip. 3. 16. Philip. 1. 26. 27. Galat. 5. 9. & 1. 8. Colos. 3. 15. Iohn. 17. 11. 2. Cor. 13. 11. Psal. 121. 3.

¶ *And lastly to checke by our common Rule, the breakers of this Vnity and Rule, S. Aug. cited by the Manuduc. p. 134. saith: In Cathedra unitatis posuit Deus doctrinam veritatis: In the chaire of Vnity God hath placed the do-*

ctrine

ctrine of verity. As also cont. ep. Par. l. 3. cap. 5. The place beginneth: *Qui non vult sedere.* S. Cyprian lib. de vnitate Eccles. num. 3. saith: *This unity of the Church, he that holdeth not, doth he thinke he holdeth the faith?* S. Hilary lib. ad Constantium Augustum, and many others.

X I.

That S. Peter was not ordained by Christ the first Head, or Chiefe amongst the Apostles, and that amongst the twelue, none was greater, or lesser then other.

Contrary to the expresse wordes of their owne Bible. Mat. 10. 2. *Now the names of the twelue Apostles are these: The first Simon, who is called Peter.* All the Euangelists doe put Peter in the

first place, and wicked Judas in the last. And wherfore this, but because the one was first in dignity and worthiest of the rest; and contrariwise, the other last, worst, and vnworthiest of al his fellowes? Againe, why, as Peter is called *First*, are not the rest called, *Second, Third &c.* but to shew thereby, that they did not therfore call Peter *First*, because he occurred first to be named; but because he was the *First*, both in dignity and authority, whom therfore they all number *First*, and call the *First*?

Mat. 16. 18. *And I say also vnto thee, that thou art Peter, and upon this rocke I will build my Church, and the gates of hell shall not preuaile against it.* Wordes clearly insinuating S. Peters Supremacy in the Church of God;

for

for according to the Greeke and Syriack text (as our Doctors note) these words; *Thou art Peter*, found thus: *Thou art a rocke, and vpon this rocke I will build my Church.* So that, to say, that Peter is the rocke of the Church, is as much, as to call him Chiefe, or Head of the Church.

Neither without especiall mystery, did our Lord impose vpon him this new name, the name of Peter (a Rocke or Stone) being one of the most excellent names of Iesus-Christ, who is many times in holy Scripture, tearmed by the name of a Rocke, or Stone, as Psal. 117. 22. Isa. 28. 6. Dan. 2. 34. Mat. 21. 42. Rom. 9. 33. So that this Soueraigne, and absolute Pastour of the Church, did communicate this new name vnto his Vicar, to re-

present the more liuely, the supreme authority, which he would giue vnto him ouer his flocke.

And not, that Christ sayth not, *I haue built*, or, *I do build*, but *I will build*; the Church being built vpon him selfe from his Incarnation: so as these wordes referred to Christ (as our Reformers vse to do) do not well agree, to the building of the Church vpon Christ, as head thereof for the time to come; but do most fitly agree to S. Peter, as Head thereof, for the time to come.

Matt. 16. 19. *And I will giue vnto thee, the keyes of the kingdome of Heauen &c.* By these wordes also, no lesse then by the former, is clearly signified S. Perers Supremacy. For none hath the gouernment or commandement of the

keyes

keyes of any Towne, or Citty, but the Prince, Gouvernour, or Magistrats of the same. And that soueraigne Power is signified by the Keyes, is likewise proued by that of our Sauour Christ: *I haue the keyes of hell and of death.* Apoc. 1. 18. *As also by the key of Dauid, which openeth, and no man shutteth, shutteth and no man openeth.*

Now adde to this that hath bene sayd, the correspondency of the wordes of our Sauour to S. Peter, with the wordes of S. Peter agayne to him, and how cleare will this doctrine appeare? For when our Lord asked his disciples Matt. 16. 15. *Whome say yee that I am?* he demaunded not, how they called his name, which was Iesus (for that they knew full well

before) but what his quality, office, and dignity was? And S. Peter answering: *Thou art Christ the Sonne of the living God*, Iesus tould him not his Name (which was Simon) but gaue him another name, and such a one, as likewise signified the office, quality and dignity that he bestowed vpon him, saying: *Thou art Cephas, or Petrus*, that is to say, *Rocke or Peter*. Therefore he ordayned him Head &c.

1. Cor 3. 4. 22. *For while one sayth, I am of Paul, I am of Apollo, I of Cephas, I of Christ &c.* Loc, how from those he would haue esteemed lesser, he ascendeth to those whome he would haue esteemed greather, and placeth Peter next to Christ.

Luc. 22. 31. 32. *And the Lord*

said,

sayd, Simon, Simon &c. when thou art conuerted strengthen (we read confirme) thy brethren. Now what other thing is it for Peter, to strengthen (or confirme) his brethren, but to practise and exercise his greatnes ouer them? For he that doth strengthen (or confirme) others, is the greater: and they who are strengthened (or confirmed) are made therby inferiour to him who doth strengthen (or confirme) them.

Luc. 22. 26. He that is greatest amongst you, let him be as the younger: and he that is chiefe, as he that doth serue. Where the wordes, He that is greatest is chiefe do euidently shew, that amongst the twelue, one was greater then another, and was so accounted euen by Christ himselfe.

John 21. 15. 16. 17. Iesus said to Simon Peter: Simon louest thou me more then these? Feede my lambes, feed my sheep (where the Greeke hath in the second place for feed, gouerne, or rule.) Hence it followeth, that either the Apostles were not accounted to be in the flock of Christ, or else they were subiect to S. Peter, as to their head, when Christ commanded him to feed or gouerne, not only his lambes (to wit, the lay people) but his sheep also, to wit, the Apostles and Pastours themselves: for besides lambes & sheep, there is nothing in the Church of God. Againe, if S. Peter loued our Lord more then al his fellow-Apostles did; it followeth necessarily, that he receiueth more power to feed, then all the rest did. For

it

it cannot be conceiued, that he is willed to loue, more then to feed: but he loueth more then others, therfore he is willed to feed more then the others; and consequently, to be head of the others.

Mat. 12. 25. 26. *Enery kingdome deuided against it selfe, is brought to desolation. And if Sathan cast out Sathan &c. Sathan therefore hath a Kingdome whereof he is the Chiefe. If then there be, not only a visibie Head of the Church triumphant in heaven, but also a visibie head euen in Hell; why not a visibie head also on Earth?*

See more, Psal. 18. 42. Psal. 45. 16. (*we*, 46.) Marc. 2. 16. Actes 1. 13. Luc. 1. 33. 2. Cor. 11. 5.

¶ The holy Fathers do commonly affirme the same. Theophi-

lactus

lactus in 22. Luc. calleth Peter, Prince of the Disciples. Eusebius in Chron. calleth him the First Bishop of Christians. S. Cyril of Hier. cat. 2. Prince, and most excellent of all the Apostles. S. Chrysost. ho. 55. in Mat. Pastour and Head of the Church. Euthym. in cap. vlt. Ioan. Maister of the whole world. S. Leo epist. 89. Head and chiefe of the Apostles.

They hold.

XII.

That a woman maybe Head or supreme Gouvernesse of the Church in all causes, as the late Queene Elizabeth was.

Contrary to the expresse wordes of their owne Bible. 1. Tim. 2. 11. 12. *Let the woman*

learne

*learne in silence, with all subiection.
But I suffer not a woman to teach,
nor to vsurpe authorily ouer the
man. Therefore a woman cannot
be Head of the Church,*

*i. Cor. 14. 34. Let women
hould their peace in the Churches,
for it is not permitted the to speake,
but to be subiect, as also the Law
saith. Therefore &c.*

¶ I produce no Fathers for
disprooſe of this point, for neuer
was any Woman ſo preſumptuous
in our Forefathers dayes, as to
take vpon her ſuch authority: but
will content my ſelfe to reſure
the folly, with this euident and
conuincing argument.

Whatſoeuer power an inferior
Minister of the Church hath, that
the Head of the ſame church hath
(at the leaſt) if not much more.

But

But euery inferiour Minister of their Church, hath power to Baptize, to giue the Communion, to marry, to bury, and to preach in the pulpit: therfore Queene Eliz. could Baptize, giue the Communion, marry, bury, and preach in the pulpit. And who now is so simple, as sees not the ridiculous sequele of this doctrine? For the deniall of which notwithstanding, hundreds of Catholikes haue bene hanged, drawne, and quartered, as traytors to her Person, and the State.

But that no secular King can be this Head, an infinity of Fathers do affirme. S. Iohn Damascen. ser. 1. The place beginneth: *Tibi ô Rex.* And againe. *Non assentior: I consent not that the Church of God be governed by Kings* Theod.

hist.

hist. Eccles. l. 4. c. 28. recounteth of one *Eulogius* that he answered to an officer of the Emperor *Valens* (telling him the Emperor would haue it so) with this pretty quippe, saying: What, was he made a Bishop, that day that he was crowned Emperor? The place beginneth: *Tum ille. S. Ignatius Epist. ad Philadelph*, willeth all men without exception, euen the Emperour himselfe, to be obedient vnto the Bishop: the place beginneth: *Principes obedite Casari. S. Chrysost. hom. 5. de verbis Isaia*, calleth the Bishop, a Prince as well as the King, yea and that a greater also. And hom 38. in Mat. 21. The place beginneth: *Quia in rebus spiritualibus.*

XIII.

That Antichrist shall not be a particular man; and that the Pope is Antichrist.

Contrary to the expresse wordes of their owne Bible. 2. Thes. 2. 3. *Let no man deceaue you by any meanes, for that day shall not come, except there come a falling away first, and that man of sinne be reuealed, the sonne of perdition.* Where these wordes, *man of sinne*, and, *sonne of perdition*, do plainly prooue, that a succession of men (as the Popes are) cannot be this man of sinne: for so S. Peter also should be Antichrist, for he was Pope, and the very first of all the Popes. Therefore Antichrist shall be a particular man.

Reuelat. 13. 18. Let him that

hath

hath understanding, count the number of a man. Therefore the great Antichrist, that egregious Apostata, or notable Enemy of Iesus-Christ, shall be a particular man.

1. Iohn 2. 22. *Who is a lier, but he that denyeth that Iesus is Christ? This is Antichrist, which denyeth the Father, & the Son.* But the Pope denyeth neither of both: Therefore the Pope is not Antichrist.

Agayne, in 2. Thes. 2. before alledged v. 4. the Scripture saith, that Antichrist shall be extolled aboue all that is called God: and vers. 8. that our Lord Iesus shall kill him with the spirit of his mouth, at his comming: But none of all these agree to the Pope, no more then that our Lord Iesus is come the second tyme.

John 5 43. *I am come in my Fathers name, and yee receaue me not : If another shall come in his owne name, him yee will receiue.* He meaneth specially the wicked Antichrist : how then can the Pope be he, seeing the Iewes receyue him not?

See more Dan. 7. 7. and cap. 12. 11. Reuel. 13. 17. and cap. 17. 8. 11. Luc. 13. 14. Mat. 24. 25.

¶ To follow our common Rule, the Fathers that affirme the same are, S. Chrysost. and S. Cyril, who do both thus vnderstand this very place last alleadged. S. Amb. vpon the 2. Thes. 2. Hierom. in ep. ad Algas. quæst. 11. S. Aug. 29. tract. in Ioan. S. Ireneus l. 5. cont. heres. Valentin. Theodoret in his epitome of the diuine decrees, cap. de Antichristo.

XIV.

*That no man, nor any but God, can
forgiue, or retayne sinnes.*

Contrary to the expresse wordes of their owne Bible Iohn 20. 21. *As my Father hath sent me, euen so send I you.* Now Christ was sent by his Father, not only to teach, preach, administer Sacraments, and to worke miracles, but also to forgiue sinnes: But the Disciples were sent with power to teach, preach, administer Sacraments, and to worke miracles: Therefore also to forgiue sinnes.

Ibid. v. 22. 23. When he had said this, he breathed on them, and sayth vnto them: Receiue yee the holy Ghost; whose soeuer sinnes yee remit, they are remitted vnto them,

and

and whose soener sinnes yee retaine, they are retained. Christ hauing first shewed his owne commission, which was to pardon sinnes, presently giueth his Apostles power to do the same, breathing vpon them the holy Ghost. He therefore that denieth man to haue this power, either denyeth, that the Holy Ghost can forgiue sinnes, or that Christ gaue not his Disciples the holy Ghost to this end and purpose: both which are clearly false and against the Scripture.

Mat. 9. 3. 8. But when the multitude saw it, they marnelled, and glorified God, which had giuen such power vnto men, as to forgiue sinnes. Which though they knew to appertaine to God only by nature,

yet they perceiued that it might be
done

done by mans ministry on earth, to the glory of God. Yea those who affirme God only so to remit sinnes, that the ministeriall power therof cannot be communicated to men; deny the one part of Christes distinct, or double manner of remitting of sinnes, to wit, only in heauen, and not in earth.

See more Mat. 16. 19. & Mat. 18. 1. Cor. 5. 5. 1. Tim. 1. 20. 2. Cor. 2. 10. 2. Cor. 5. 19. Num. 5. 6.

¶ The ancient Fathers which affirme the same are, *S. Aug. tract. 49. in Ioan.* And in his booke of fifty homilies *hom. 9. S. Chrysost. de sacerdotio l. 3. S. Ambr. l. 3. de pœnitentia. S. Cyril. l. 12. cap. 50. or 56. in Ioan. sayth: It is not absurd, that they should remit mans sinnes, who haue in them the holy Ghost. S. Basil. l. 5. cont Eunom.*

proueth the holy Ghost to be God (which that destable Heretike denyed) because he forgiueth sinnes by the Apostles. S. Irenæus l. 5. cap. 13. S. Greg. hom. 6. in Euang.

XV.

That we ought not to confesse our sinnes, to any man, but to God only.

COntrary to the expresse wordes of their owne Bible, Mat. 3. 5. 6. *Then went out to him (to wit, to S. Io. Baptist) Hierusalem, and all Iudæa &c. and were baptized of him in Iordane, confessing their sinnes.* Not by acknowledging themselves in generall to be sinners, but euery man to vtter, and tell his particular and secret sinnes. Therefore we may

con-

confesse our sinnes, not only to God, but also to man.

Actes 19 18. 19. *And many that beliened came and confessed, and shewed their deedes (behold Confession.) Many also of them which used curious artes, brought their bookes together, and burned them before all men: and they counted the price of them, and found it five thousand peeces of siluer (behold Satisfaction.) Therefore we may confesse our sinnes to man.*

Num. 5. 6. *When a man, or woman shall commit any sinne that men commit &c. then they shall confesse their sinne, which they have done &c.* And that this is not vnderstood to be confessed to God in heauen, but also to his Priest on earth, the whole Chapter, from verse 12. vnto the end, doth clear-

ly testify. Adde heerto, that he saith not, *they shall confesse their sinnes* (to wit, in generall) but *their sinne*, to wit in particular.

See more Marc. 1. 4. Iames. 5. 16. Mat. 18. 18. Mat. 17. 14.

¶ See the holy Fathers that affirme the same. S. Iræneus l. 1. cap. 9. Tertull. l. de pœnitentia, where he reprehendeth some, who for human shamfastnes, neglected to goe to Confession. It is written of S. Ambrose, that he himselfe fate to heare Confessions, Amb. ex Paulino. S. Clement S. Peters successor, speakes wonderfull pithily to this purpose Epist. ad fratr. Dom. But of all others Origen is most plaine for this point l. 3. Periar. S. Chrysoft. l. 3. de sacerd. & hom. 85. in Ioan. S. Aug. cited as before. S. Amb. orat. in muliere

peccatrice saith: *Confesse freely to the priest, the hidden secrets of thy soule.*

XVI.

That Pardons, and Indulgences, were not in the Apostles times.

CONTRARY to the expresse wordes of their owne Bible. 2. Cor. 2. 10. *To whome yee forgieue any thing, I forgieue also: for if I forgane any thing to whome I forgane it, for your sake forgane I it, in the person of Christ.* The Corinthian aforesaid, was excommunicated, and put to pennance by the Apostle, as plainly appeareth 1. Cor. 5. 3. and heere in 2. Cor. 2. cited aboue, he giueth order for his pardon. A playne prooffe of the Apostles power, there of binding, heere of loosing: there of pu-

nishing, heere of pardoning. Therefore pardons were in vse in the Apostles times.

2. Cor. 2. 6. *Sufficient to such a man, is this punishment (or Censure) which was inflicted of many.* Whence it is cleare, that it lyeth in the hands of the spirituall Magistrates, to measure the tyme of such punishment, or pennance imposed.

See more Matt. 18. 18. and Mat. 16. 19.

¶ As also the Fathers that affirme the same. Tertul. lib. ad Mart. cap. 1. 5. S. Cyp. lib. 3. ep. 15. and serm. de lapsis. Concil. Lateran. Can. 62. The decrees of Innocentius 3. and 4. de pœnitent. and remis. cap, *Quod autem.* S. Amb. 1. 1. de pœnit. cap. 2. the place beginneth; *Dominus per ius.*

S. Aug. ep. 75. ad Auxil. Episcop. The place beginneth, *Spiritualis pœna*. S. Chrysoft. l. 3. de sacerdot. the place beginneth: *Si rex aliquis*. Lastly, Pope Urban the 2. granted a plenary Indulgence to such, as went vnto the Holy Warre.

They Protestants hold.

XVII.

That the actions, and passions of the Saintes, do serue for nothing to the Church.

Contrary to the expresse wordes of their owne Bible. Colos. 1. 24. *I now reioyce in my sufferings for you, and fill vp that which is behind (we reade wanting) of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.* Hence hath the ground

bene alwayes taken, of Indulgen-
ces (but much more principally,
from the superabundant merits
of Iesus-Christ.) There the actions
& passions of the Saintes, do serue
for something to the Church.

Philip. 2. 30. *Because for the
worke of Christ, he was nigh unto
death, not regarding his life, to
supply your lacke of service tow-
ards me.*

Contrary also to an article of
our Creed, *I belieue the Commu-
nion of Saintes.* For to what pur-
pose belieue we this, if their actions
and passions may not be imparted
to vs, nor serue to any purpose to
the Church?

See more Psal. 119. 63. (we 118.)
1. Cor. 12. 12. 2. Cor. 11. 28. Psal.
53. (we 52.) 9. 2. Mac. 15. 16. Mat
17. 3. Luc. 9. 30. 31. Mat. 27. 52.

Apoc.

Apoc. 5. 8. Gen. 26. 5. & 48. 16,
Exod. 32. 13. Iob. 5. 1. Hier. 15. 1.
Isa. 37. 35. Marc. 14. 36. Luc. 8.
44. Acts 5. 15.

All these passages contayne a-
ctions, or prayers of the Church
triumphant, for the militant or pa-
tient, or for both, I care not which
they graunt, and yet one they must
needes confesse.

¶ See the Fathers that affirme
the same, S. Aug. lib. de cura pro
mort. cap. 1. The place beginneth;
Et finisquam. And againe the same
Saint in the same booke, the pla-
ce beginneth; *Prouisus sepeliendis*.
S. Maximus ser. de sanctis Octa-
uio & Aduentio, the place begin-
neth; *Cuncti martyres*. S. Bede
hist. Eccles. Anglie. l. 3. cap. 19.
the place beginneth: *Fursus*. S.
Aug. in Psal. 61. the place begin-

neth: *Vnus enim homo*: as also S. Anselme vpon the same Psalme.

XVIII.

*That no man can do workes of
Supererogation.*

C Ontrary to the expresse wordes of their owne Bib'e. Mat. 19. 21. *If thou wilt be perfect, go and sell that thou hast, and gine to the poore, and thou shalt haue treasure in heauen, and come and follow me.* Hence it plainly appeareth, that man by the assistance of Gods grace, may do some thinges counselled, which are of more perfection then the thinges commanded: and these we call, *Workes of Supererogation.*

1. Cor. 7. 25. *Now concerning virgins, I haue no commandement of the Lord. yet I gine my iudgment*

(we

(we read Counsell) as one that hath obtained mercy of the Lord to be faithfull . And v. 38. He that giueth her in mariage doth wel, but he that giueth her not in mariage, doth better . To do that which is counsell'd is not necessary, because one may neuerthelesse be saued: but he who omitteth what is commanded (vnles he do pennance) cannot escape eternall paines.

Mat. 19. 12. *There be Eunuches which haue made themselves Eunuches for the kingdome of heauen: he that is able to receiue it (we read take it) let him receiue it.* But this cannot properly be said of precepts, as S. Aug. noteth vpon this place, ser. 61. de temp. for of precepts it is not said, *Keep them who is able*, but keep them absolutely.

See more Luc. 10. 25. 1. Cor. 7. 1. Reuel. 4. 3. Actes 2. 44. Actes 4. 34.

¶ And the holy Fathers affirme the same. S. Amb. l. de viduis. Origen in c. 15. ad Rom. *Those things which we do ouer and aboue our duty.* Euseb. 1. Demonstrat. cap. 8. S. Chrysost. hom. 8. de act. poenit. *Blame not our Lord, he commandeth nothing impossible; yea many do more then they are commanded.* S. Greg. Nissen. 15. Moral. cap. 5.

XIX.

That by the fall of Adam, we haue all lost our Freewill: and that it is not in our owne power to choose good, but only enill.

Contrary to the expresse wordes of their owne Bible, 1.

Cor.

Cor. 37. *He that standeth stedfaist in his hart, hauing no necessity, but hath power ouer his owne will, and hath so decreed in his hart that he will keep his virgin, doth well.* But if a man haue not freedom of will, as well to the one, as to the other, why doth the holy Ghost (Prou. 23. 26.) require of vs to giue him our hart, if we cannot consent but vnto euill? Therefore it is in our power to choose good, or euill.

John 1. 11. 12. *He came vnto his owne, and his owne receined him not: but as many as receined him, to them gaue he power to become the sonnes of God.* Wordes which plainly imply a liberty of will. For when he sayth, *some receined him, and some not,* who sees not the liberty both of the one, and of the

other: for these would not receiue him, and those would.

Deut. 30. 19. *I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing, therefore choose life, that both thou, and thy seed may liue.* And rightly may we call heauen and earth to witnes against them, who commit the same fault touching Grace, which the Turkes do touching Nature. For the Turkes belieue that the fire burnes not, nor water wets not, but that God doth it, by the fire and the water. And so our Aduersaries say, that a man desireth no good, nor doth no good, but only that God doth all by man: but this is false. Therefore &c.

Luc. 13. 34. *O Hierusalem, Hie-*

rusa-

Hierusalem &c. how often would I haue gathered thy children together, as a henne doth gather her brood vnder her winges, and yee would not. I would, (saith Christ) and yee would not. What, for Gods sake, can be spoken more plainly?

See more Luc. 10. 42. Acts 5. 4. Ad Philem. v. 14. 1. Cor. 7. 37. & 9. 1. 14. 2. Cor. 9. 7. Ose. 3. 9. Num. 30. 14. Iosua 14. 13. 2. Reg. 24. 12. 3. Reg. 3. 5. Eccles. 15. 15. Mat. 19. 17. Iosue 24. 15. 2. Samuel 12. Pro. 11. 24. Reuel. 3. 20. Isa. 1. 19. 20.

¶ See the ancient Fathers, Euseb. Cēsar. de prep. l. 1. cap. 7. saith, that those who hould this opinion, do peruert, and ouerthrow *Vniuersam vitam humanam*, all the whole life of man. And in very
deed

deed his reason is good, for vpon this consideration of mans Free-will, are grounded all politicall lawes, precepts and prohibitions, paynes and rewards, which else were meerly superfluous, and against reason. S. Hilary l. 1. de Trinitate, saith: *He would not, there should be a necessity for men to be the sonnes of God, but a power.* S. Aug. l. 1. ad. q. 4. saith: *To consent vnto Gods vocation, lyeth in a mans owne will.* So teacheth S. Amb. in Luc. cap. 12. S. Chrysost. hom. 19. in Genes. S. Iræneus l. 4. cap. 72. S. Cyril. lib. 4. in Ioan. cap. 7. *We cannot in any wise deny freedome of will in man.* And S. Aug. afore recited saith lib. 2. cap. 4. de act. cum Felice Manich. *How should our Sauiour reward euery one according to their*

workes,

workes, if there were no Free-will?

X X.

That it is impossible to keepe the Commandements of God, though assisted with his grace, and the holy Ghost.

COntrary to the expresse wordes of their owne Bible. Philip. 4. 13. *I can do all things, through Christ which strengthneth me.* Therefore it is impossible to keepe the Commandements, or else it is false, that he could do all things.

Luc. 1. 5. 6. The Scripture speaking of Zachary and Elizabeth, sayth: *And they were both righteous before God, walking in all the commandements and ordinances of the Lord, blamelesse.* Yet they vsually say, that none are so

right-

righteous as that they can keep any of them : but these two were so righteous as they kept all of them : now whether of these wilt thou belieue, S. Luke, or our Reformers ?

Luc. 11. 27. 28. *Blessed is the wombe that bare thee, and the paps which thou hast sucked. But he sayd ; Yea rather, blessed are they that heare the word of God, and keepe it.* Christ pronounceth them blessed, who heare the word of God & keep it: but the commandments are the word of God (which they affirme no man can keep) therefore they affirme that no man can be blessed. And like vnto this is that of Iohn 13. 17. Matt. 12. 50. Iohn 14. 23. with an infinite number of such like places, in their owne Bible: with all

which

which this this new doctrine doth seeme to dally, in plaine termes.

Luc. 11. 2. Thy will be done as in heauen, so in earth. In this petition, either we demand a thing impossible; or else the Saints in Heauen fulfill not the will of God in all thinges; or els it may be fulfilled also by vs on earth (one of the three:) But the two first are full of absurdities; therefore the later is to be granted.

1. Iohn. 5. 3. For this is the loue of God, that we keep his commandements, and his commandements are not grienous. If the Commandements were impossible, they could bind no man: for it is not to be conceiued how one should sinne in a thing, which he could not possibly auoid. And Christ, saying to the young man in the Ghospell:

If

If thou wilt enter into heauen, keepe the Commandements, is as much as if he had said; If thou wilt enter into heauen, take hold of the Moone betweene thy teeth.

See more Ezech. 36. 27. Mat. 11. 30. & 19. 17. Eccles. 15. 15. Rom. 13. 8. 10. & 7. 3. Iosua 11. 15. & 22. 5. Psal. 17. 3. Deut. 30. 11. 1. Iohn 2. 4. Iob. 27. 6. & 1. 22. Rom. 2. 27. Luc. 10. 28. & 15. 7. 3. Reg. 14. 8. & 15. 5. Ephes. 1. 4. Galat. 5. 14. Gen. 6. 9.

¶ See Origen. hom. 9. in Iosue. S. Cyril. l. 4. cont. Iulian. S. Hilar. in Psal. 118. S. Hier. l. 3. cont. Pelag. S. Basil, who saith: *It is an impious thing to say, that the commandements of God are impossible.*

They

The maintayne.

XXI.

*That fayth only iustifieth; and that
good Workes are not absoltly
necessary to saluation.*

COntrary to the expresse wor-
des of their owne Bible 1.
Cor. 13. 2. *And though I haue the
gift of Prophecy, and understand
all mysteries, and all knowledge;
and although I haue all fayth, so
that I could remoue mountaynes,
and haue no charity, I am nothing.*
Therefore fayth only doth not
iustify: yea this plainly proueth,
that faith is nothing to saluation,
without good workes.

James 2. 24. *Yee see therfore,
how that by workes a man is iusti-
fied, and not by fayth only. Where-*

fore

fore S. Aug. lib de fide and operibus ca. 14. writeth that this Heresy, was an old Heresy, euen in the Apostles tymes. And in the preface of his Comment.vpon the 32. Psalm. he warneth all men, that this deduction vpon this speach of *S. Paul Abraham was iustifyd by faith, therefore workes be not necessary to saluation*, is the right way to hell and damnation. See the Rhemes Testament vpon this place.

Iac. 2. 14. *What doth it profite my breithren, though a man say, he hath fayth, and haue not workes? Can fayth saue him?* This proposition (but especially the former) is directly opposite to that which our Aduersaries hould. Neither can they pretend that there is the like opposition or contradiction,

bet-

betwixt S. Iames speeches and S. Paul: for though S. Paul say, *Mā is iustified by fayth*, yet he neuer sayth, *by fayth alone*.

Gal. 5. 6. *For in Iesus-Christ neyther Circumcision auayleth any thing, nor Vncircumcision, but fayth which workerh by loue.* Note well this place; for if our Aduersaries (who pretend conference of places, to be the only Rule to explicate the hard passages of holy Scripture) had followed but this their owne Rule, this one text would haue cleered vnto them al other, wherein Iustice and Saluation might seeme to be attributed to Fayth alone.

See more Mat. 7. 21. 22. Mat. 5. 21. Mat. 19. 17. and 11. 16. Mat. 12. 33. Mat. 16. 16. Gal. 3. 12. 1. Tim. 5. 8. 1. Ioan. 2. 4. 1. Ioan.

3. 22. Rom. 3. 31. Philip. 2. 12.

¶ The Fathers that affirme this are, Origen in 5. Rom. S. Hilar. cap. 7. in Matt. And S. Ambr. in 4. ad Heb. sayth: *Fayth alone sufficeth not.* S. Aug. de fide and operibus cap. 15. sayth: *I see not, why Christ should say, If thou wilt haue life euerlasting keep the cōmaundements, if without obseruing of them, by only fayth, one might be saued.*

XXII.

That no good Workes are meritorious.

COntrary to the expresse wordes of their owne Bible. Matt. 16. 27. *For the Son of man shall come in the glory of his Father, with his Angells, and then he shall reward euery man according to his workes.*

workes. He sayth not that he shall reward euery man according to his mercy, or their fayth, but according to their workes. So S. August. de verbis Apost. serm. 35. doth interpret.

Matt. 5. 12. *Reioyce and be glad, for great is your reward in heauen.* The word Reward, in latin and greeke, signifyeth wages, and hyre due for workes, and so presupposeth a meritorious deed, as the R hemish Testament noteth vpon this place.

Agayne Matt. 10. 42. *Whosoever shall giue to drinke, a cup of cold water only, in the name of a Disciple, verily I say vnto you, he shall in no wise loose his reward.* Therefore good workes are meritorious.

1. Cor. 5. 10. *For we must all*

appeare

appeare before the iudgment seat of Christ, that euery one may receiue the thinges in his body, according to that he hath done, whether it be good, or bad. Wordes most cleere, that heauen is as well the reward of good workes, as Hell the stipend of euill works; howfouer the enemies of all good life and workes do teach the contrary.

See more 1. Cor. 9. 17. & 18. 25. Heb. 11. 26. Psal. 18. 20. 1. Cor. 4. 5. & 3. 8. 2. Eldras 15. 19. Apoc. 22. 12. Apoc. 16. 6. Apoc. 3. 4. & 22. 12. Rom. 2. 6. Eccles. 12. 2. Colos. 3. 23. Luc. 16. 9. & 6. 38. Gen. 15. 1. Ierem. 31. 16. Sap. 5. 16. 1. Tim. 4. 8. 2. Thes. 1. Rom. 11. 21.

¶ The holy Fathers affirme the same. S. Amb. de apolog. Dauid ca. 6. S. Hier. l. 3. cont. Pelag. S. Aug. de spiritu & lit. cap. vlt. and others.

XXIII.

*That Fayth once had, cannot
possibly be lost.*

Contrary to expresse words of
their owne Bible, Luc. 8. 13.
*They on the rocke, are they, which
when they beare, receiue the word
with ioy, which for a while beliene,
and in time of tentation fall away.
Therefore fayth once had, may af-
terwards be lost.*

*1. Tim. 1. 18. 19. This charge I
commit vnto thee, sonne Timothy,
according to the prophecies which
went before on thee, that thou by
them, mightest warre a good war-
fare, holding faish and a good con-
science, which some hauing put a-
way, concerning faish, haue made
shipwrack. Both which places do
plainly reprove this false doctrine,*

E

That

That no man can fall from the faith, which he once truly had.

2. Tim. 2. 16. &c. Shall prophane and vaine babblings for they wil increase unto more vngodlines. And their word will eate as doth a canker, of whom is Hymeneus, and Philetus, who concerning be truth haue erred, saying that the resurrection is past already, and overthrow the faith of some. If faith once had could not be lost, this saying of the Apostle should be false.

See more 1. Tim. 6. 20. Reuelat. 2. 5. Luc. 19. 24. Mat. 25. 8. &c. Rom. 11. 20.

¶ *The Fathers affirme the same frequently, and among the rest S. Aug. de gratia & lib. arbit. de corrup. & gratia, & ad articulos falso impositos. Concil. Trid. sess. 6. cap. 9. 12. 13. and others.*

They

They maintayne.

XXIV.

That God by his will, and ineuitable decree, hath ordained from all eternity, who shall be damned, and who saued.

COntrary to the expresse words of their owne Bible 1. Tim. 2. 3. 4. *God our Sauionr, who will haue all men to be saued, and to come to the knowledge of the truth-meaning, by his conditionall will, that is to say, if men will themselves, by accepting, doing, or hauing done all thinges requisite by Gods law: for God vseth not his absolute will, or power towards vs in this case: therfore he hath not willed, & ineuitably decreed any at all to be damned, as our Aduersaries hold.*

2. Pet. 3. 9. *The Lord is not slack concerning his promise &c. not willing that any should perish, but that all should come to repentance.* Therefore he is far off, from euer making any such decree as our Aduersaries would perswade vs.

Wisedome 1. 13. *For God made not death, neither hath he pleasure in the destruction of the liuing.* The reasons which conclude this truth are manifest: for we must assure nothing of those thinges, which depend vpon the only will of God, without cleere and euident reuelation. But predestination is such. Therefore &c.

See more Ose 13. 9. Ezech. 18. 32. Wis. 11. 24. Ioan. 3. 16. Rom. 11. 20. 32. Prou. 20. 9. & 28. 14. Phil. 2. 12. 1. Cor. 4. 4. & 9. 27. & 10. 12. Eccles. 5. 5. Iob. 9. 21.

Ioel 2. 14. Ionas 3. 9. Acts 8. 20.
Jerem. 17. 9. 2. Ioan. 1. 8.

¶ See the Fathers that affirme
the same: in particular S. Aug. l. 1.
Ciuit. Tertul. orat. ca. 8. S. Cypr. l.
4. epist. 2. And S. Amb. lib. 2. de
Cain & Abel, will not, that we re-
fer vnto God, the preuarication of
Adam, or the treason of Iudas,
though he knew the sinne before
it was committed.

Moreover they hould.

XXV.

*That euery one ought infallibly to
assure himselfe of his Saluation,
and to belieue, that he is of the
number of the Predestinate.*

Contrary to the expresse words
of their owne Bible. 1. Cor.
9. 27. *I keepe vnder my body, and*

bring it into subiection, least that by any meanes when I haue preached to others, I my selfe should be a cast-away. A man would thinke, that S. Paul might be as sure, and as confident of Gods grace and saluation, as any one of our Protestants be; and yet you see he durst not adhere vnto their presumptuous, and vnhappy security.

Rom. 11. 20. 21. *Thou standest by faith, be not high-minded, but feare, for if God spared not the naturall branches, take heed least he also spare not thee. Behould therefore the goodnes, and seuerity of God: on them which fell, seuerity; but towards thee goodnes, if thou continue in his goodnes, otherwise thou also shalt be cut off.*

And Philip. 1. 12. *Werke out your owne saluation, with feare & trembling.*

bling. Most plaine and forcible places, against the vayne security of saluation.

See more, Pro. 28. 14. Eccles. 9. 1. 2. 2. Tim. 2. 15. 2. Pet. 1. 10. Tob. 12. 2. 13. Pro. 20. 9. Eccles. 5. 5. Iob. 9. 20. Psal. 18. 13. 1. Cor. 4. 4. Deut. 4. 29. 2. Cor. 10. 18. 1. Pet. 1. 17.

¶ See S. Amb. ser. 5. in Psal. 118. S. Basil in constit. monast. cap. 2. S. Hieron. l. 2. aduers. Pelagianos, & l. 3. in Ierem. cap. 13. S. Chrysost. hom. 87. in Ioan. And S. Aug. in Psal. 40. sayth: *I know full well that the Iustice of my God remaineth; Whether my owne iustice remaine or no, I know not; for the Apostle terrifieth me saying: He that thinketh himselfe to stand, let him take heed least he fall.* S. Bern. ser. 3. de Aduent. & serm. 1. de sep-

tuages. sayth: Who can say, I am one of the Elect &c.

XXVI.

That enery man hath not an Angell Guardian, or Keeper.

COntrary to the expresse words of their owne Bible. *Matt. 18.*

10. Take heed that yee despise not one of these litle ones; for I say vnto you, that in heauen, their Angells do alwayes behold the face of my Father, which is in heauen. Therefore they haue their Angell-keeper. A thing so plaine, that Iohn Calvin durst not deny it, although he would (forsooth) needes doubt of it. lib. 1. Inst. cap. 14. sect. 7.

Psal. 91. (we 90.) 11. 12. He shall giue his Angels charge ouer thee, to keepe thee in all thy wayes: they shall beare thee vp in their handes,

least

least thou dash thy foote against a stone. This very passage S. Cyrill. of Alexandria lib. 4. cont. Iulian. applieth to our Angell-keeper.

Acts 12. 13. &c. S. Peter knocking at the doore, they said; *It is his Angell.* Loc, how apparantly the faith of the primitiue Church appeareth, concerning this point.

See more, 1. Cor. 11. 10. Zachary 3. 10. Luc. 15. 10. Luc. 16. 22. Tob. 5. 15. 20. Tob. 12. 12. Tob. 5. 27. Exod. 23. 23. Iosue 5. 13. Numb. 22. 22. 31. Gen. 24. 40. Dan. 6. 22.

¶ See S. Greg. dial. l. 4. cap. 58. S. Athanas. de communi Essentia. S. Chrysost. hom. 3. in ep. ad Colos. lib. 6. de sacer. Greg. Turonens. lib. de gloria mart. S. Aug. ep. ad Probam cap. 9. & epist. 69. ad fratres in eremo. lib. 11. cap. 31.

civit. S. Hierom. vpon these words;
Their Angels &c. Matt. 18. 10.
teacheth; That it is a great digni-
ty, and maruelous benefit, that eue-
ry one hath from his natiuity, an
Angel for his custody & patronage.

XXVII.

*That the holy Angels pray not for
vs, nor know our thoughts, and
desires on earth.*

COntrary to the expresse wor-
des of their owne Bible. Za-
charie 1. 9. 10. 11. 12. Then the
Angell of the Lord answered and
said: O Lord of Hostes, how long
wilt thou not haue mercy on Hie-
rusalem, and on the Citties of Iuda,
against which thou hast had indig-
nation these threescore, and ten
yeares. And what, I pray you, is a
prayer, if this be not? Therefore

the

the holy Angells pray for vs.

Tob. 12. 12. *Now therefore, when thou didst pray, and Sara thy daughter-in-law, I did bring the remembrance of your prayers, before the holy One.* He who pleaseth to read the whole Chapter, shall cleerly see the manifold benefits besides this one, which men receyue at the hands of Angels; for which see the annotations of the Catholike Bible vpon this place.

Reuelat. 8. 4. *And the smoke of the incense of the prayers of the Saints, ascended from the hand of the Angell before God.* What can be possibly spoken more plaine, to proue that Angells offer vp prayers before God? yea this very place is so vnderstood by S. Irenęus l. 4. cap. 34. towards the end.

See more. Gen. 19. 18. & 20.

Dan. 8. 15. Dan. 9. 20. Act. 5. 19.

¶ See also S. Hilary in Psal. 129. who saith: *The intercession of Angells Gods nature needeth not, but our infirmity doth.* S. Amb. lib. de viduis. Victor Vtic. lib. 3. de persecut. Vandal.

XXVIII.

That we may not pray to them.

C Ontrary to the expresse wordes of their owne Bible. Gen. 48. 16. *The Angell which redeemed me (we read, deliuered me) from all euill, blesse these laddes &c.* Heere some perhaps will say, that this was God, and not an Angell. This is but a sorry shift, for God had not then redeemed man, but long after. Yea this very passage is applyed by S. Chrysoft. to our Angell Gardian hom. 3. vpon the

1. to the Colos. And by S. Hierome vpon the 66. of Isa. Also S. Basil l. 3. cont. Eunom. affirmeth, that this was spoken of a true Angell, and not of God: which being so, who can with reason say, he prayed not vnto him?

Tobie 5. 16. *And when his sonne had prepared all thinges for the iorney, his father said: Goe thou with this man, and God which dwelleth in heauen, prosper your iorney, and the Angel of God keep you company.* Lo, both God is heere prayed vnto, and his Angell also at the same instant, saying: *God prosper you in your iorney, and the Angell of God keep you company.*

Osce 12. 4. *Yea, he had power ouer the Angell, and prenailed; he wept, and made supplication vnto him.* Loc, what is plaine, if this be

not,

not, for prooffe of prayer to the blessed Angels?

But some perhaps will say; I could be perswaded to pray to Angells, if I could assure my self that they could heare me, and knew what passeth here on earth. To this I answered likewise out of their owne Bible, Luc. 15. 10. *There is ioy in the presence of the Angells of God ouer one sinner that repenteth.* Now what more playne then that the Angells in Heauen know what we do on earth; which if they did not, how could they reioice at the conuersion of a sinner? Therefore we may pray lawfully vnto them.

See more, Osee 12. 4. *Song of the three Children* vers. 36. Psal. 148. Num. 22. 34. Gen. 19. 18. & 20. Psal. 148. 2.

¶ S. Augustine expounding those words of Iob. 19. 21. *Haue pittie vpon me, haue pittie vpon me, O yee my friendes, for the hand of God hath touched me,* saith expressly, *that holy Iob addressed: them to the Angells.* As also those other of Iob. 5. 1. *Call now, if there be any that will answere thee &c.* the same S. Aug. expoundeth of praying to Angells, in his Annot. vpon Iob.

XXIX.

That the Angells cannot helpe vs.

COntrary to the expresse wordes of their owne Bible. Dan. 10. 13. *Michael one of the chiefe Princes came to help me.* Which is further verified Reuel. 12. 7. 10. where the selfe same Angell, with his fellow-Angells, fought a battell

with

with the Dragon, and with his Angells. Therefore they can help vs.

Ibid. verse 21. *And there is none that holdeth with me in these things, but Michael your Prince.* Therefore the Angells can help vs.

Acts 12. from verse 7. to verse 12. *Now I know of a surety, that the Lord hath sent his Angell, and hath deliuered me.*

See more Mat. 2. 13. Mat. 4. 6. Psal. 91. (we 90.) 11. 12. Act. 5. 19. Act. 27. 23. Psal. 104. (we 103.) 4. Heb. 1. 7. Luc. 16. 22. Gen. 19. 10. 15. 16. Gen. 21. 17. Isa. 63. 9.

¶ The ancient Fathers affirme the same. S. Iustin. Apol. 2. S. Amb. l. de vid. Vict. Vitens. l. 3. de persec. Vand. And S. Aug. de Ciuit. l. 12. cap. 31. sayth: *The holy Angells do help vs without all difficulty, because with their spirituall mo-*

tions (pure and free) they labour or
trauell not. Againe in Psal. 62. he
sayth; *The Angells waite vpon vs
Pilgrimes, and by the command-
ment of God, do help vs: the pla-
ce beginneth; Attendunt nos pere-
grinos.*

XXX.

*That no Saint deceased, hath af-
terwards appeared to any
vpon earth.*

COntrary to the expresse wor-
des of their owne Bible. Mat.
17. 3. *And behould there appeared
vnto them Moyses, and Elias tal-
king with them. Therefore Saints
deceased, haue afterwards appea-
red to some on earth.*

Matt. 27. 52. *And the graues
were opened, and many bodies of
Saints which slept, arose, and came*

out of the graues after his resurrection, and went into the holy Citty, and appeared vnto many &c.

2. Mac. 15. 12. Onias the High Priest after he was dead, appeared to Iudas Machabæus aliue. The like did Samuel vnto Saul. What shall we say then to those, that will deny a truth to cleere? For some such my selfe haue met withall.

See more Luc. Luc. 16. 27. 28. Ioan. 11. 44. Luc. 7. 15 & 23. Mat. 9. 25. Marc. 5. 42.

¶ See S. Bede l. 5. cap. 13. hist. of England. S. Gregory in his booke of Morals, in sundry places.

XXXI.

That the Saints deceased, know not what passeth beere on earth.

Contrary to the expresse words of their owne Bible. Luc. 16.

29. Where Abraham knew that there were Moyſes and the Prophets Booksheere on earth, which he himſelfe had neuer ſeene when he was aliue, as S. Aug. witneſſeth lib. de cura pro mortuis cap. 14. Therefore the Saints deceaſed, know what paſſeth here on earth.

John 5. 45. *Doe not thinke that I wil accuſe you to the Father, there is one that accuſeth you, euen Moyſes in whome we truſt.* But, how could Moyſes (dead two thouſand yeares before) accuſe thoſe that were then liuing, if the Saints deceaſed, know not what paſſeth heere on earth?

Like vnto this, is that Reuel. 12. 10. *And I heard a loud voyce ſaying in heauen &c. The accuſer of our brethren is caſt downe, which accuſeth them before our God, day*

and

and night. Now she diuels cannot accuse men day and night before God, but they must first know wherof: who then will for shame deny that vnto Saints and Angels, which must needes be granted to the very deuill?

2. Kings 6. 12. (we 4. Kings)
O King, *Elisha the Prophet that is in Israel, telleth the King the of Israel words that thou speakest in thy bed-chamber.* Hence I thus argue: If the light of Prophecy could extend it selfe so far, as to make knowne, see, and vnderstand things so secret, yea euen to inward thoughts: who can with reason deny, that the light of glory can do the same in the soules of the blessed?

The like is proued out of many other places of holy Scripture as

2. Reg. 5. 26. where the Prophet Elizeus being a far of, saw all that passed betwixt Naaman, and Giesi his seruant. S. Paul was rapt into the third Heauen, and saw that which was not to be tould to man 1. Cor. 12. S. Stephen saw from earth, Christ sitting at the right hand of his Father, A&t. 7. The Rich - glutton saw from hell to heauen (as Protestants confesse;) how then say they, that the Saints cannot know, or see from heauen to earth?

And without some reciprocall knowledge, there could be no communion at all, betweene the Saints in Heauen, and the faythful on earth (the which is an article of our creed;) which notwithstanding the continuall passage of soules thither, doth conuince.

See

See more Matt. 19. 28. Reuel.
2. 26. Luc. 22. 30. Acts. 5. 3. 1.
Kings 28. 14. Eccles. 4. 6. 23.

¶ See Eusebius serm. de An-
nunt. S. Hier. in epitaph. Paulæ. S.
Maximus serm. de S. Agnete.

XXXII.

That the Saints pray not for vs.

CONTRARY to the expresse wor-
des of their owne Bible, Re-
uelat. 5. 8. *The foure and twenty
Elders fell downe before the Lam-
be, hauing euery one of them harpes,
and golden vialls, full of odours,
which are the prayers of Saints.*
Lo, how among so many diui-
ne and vnsearchable mysteries set
downe in holy Writ without ex-
position, it pleased God, that the
Apostle himselfe should cleerly
open this point vnto vs, saying:

which

which (odours) are the prayers of Saints, that so our Aduersaries may haue no excuse of their errour. Therfore the Saints pray for vs.

2. Machab. 15. 14. *Then Onias answered saying: This is a louer of the brethren, who prayeth much for the people, and for the holy City, to wit, Ieremias the Prophet of God. Ancient Origen hom. 18. in Ioan. saith: It appeareth that Saints departed from this life haue care of the people, as it is writen in the actes of the Machabees, many yeares after the death of Ieremy.*

Ierem. 15. 1. Though Moyse and Samuel stood before me, yet my mind could not be towards this people. Hence S. Hierom. in his Commentaries, and S. Greg. lib. 9. of his Moralls cap. 12. do gather, that Moyse and Samuel

after

after their death, both could, and did sometimes, pray for the same people : for otherwise it should be absurd to say: *Though Moyſes and Samuel ſtood before me &c.*

Baruch. 3. 4. O Lord almighty, thou God of Iſrael, heare now the prayers of the dead Iſraëliſes (we read) of the dead of Iſraël.) And Theodoret paraphraſing vpon the Prophet Baruch, interpreteth this place as Catholiques do. Therefore the dead of Iſrael, prayed for the liuing.

Reuel. 2. 26. 27. And he that overcommeth & keepeth my works vnto the end, to him will I giue power over the nations, and he ſhall rule them with a rod of iron. Since Ieſus-Chriſt therefore imparteth his power vnto them vpon nations, therefore they may with Ie-

Ieſus-

Iesus-Christ, pray for those ouer whom they are thus established. So S. Augustine expoundeth the same, writing vpon the 2. *Psalme*.

We read also in the 16. of S. Luc. that the Rich-glutton in hell, prayed for his brethren that were on earth. If therefore the Saints in heauen pray not for vs their brethren on earth, then we may say that greater is the Charity of the damned, then of the saued. But this were too absurd to say. A conclusion which S. Aug. draweth from this very place.

¶ See S Aug. serm. 15. de ver-
bis Apost. S. Hilar. in Psalm. 129.
S. Damascen lib. 4. de fide cap.
16. with many others.

XXXIII.

That we ought not to beseech God to graunt our prayers in fauour of the Saints, or their Merits: nor do we receiue any benefit therby.

TWO wayes there are of praying, by the mediation of the blessed Saints. The one, by beseeching God to grant our desires in fauour of them, and their merits. The other, by expressly praying them, to intercede, and pray to God for vs. Both being impugned by our Reformers, we will proue them our of their owne Bible.

The prooffe of the first is contrary to the expresse words of their owne text, Exod. 32. 13. *Remember Abraham, Isaac, and Israell*

thy

thy seruants, to whom thou swarest
by thine owne selfe, and saidst vn-
to them: I will multiply your seed,
as the starres of heauen &c. And
our Lord repented (we read, was
pacified) of the euill, which he
thought to do vnto his people. Loc,
how plainly Moyſes prayed to
God, by the meditation of the
holy Patriarches. A forme of pray-
er ſo pleaſing to him, as hauing
ſaid a litle before, that for their
finne of Idolatry, he would con-
ſume them, the memory of his ho-
ly Seruants being but laid before
him, he preſently pardoned them.
Therefore we may beſeech God to
grant vs our prayers in fauour of
them. Theod. quæſt. 67. in Exod.
writeth that Moyſes not thinking
himſelfe ſufficient, to appeaſe God
by himſelfe, added the interceſ-

tion of the holy Patriarkes. And the like doth S. Aug. quæst. 149. in Exod.

2. Chron. 6. 16. *Now therefore, O Lord my God of Israel, keep with thy servant David, that which thou hast promised him.* And Psal. 132. (we 131.) *Lord remember David, and all his afflictions.* Loe againe the faith of the ancient Church of God, before the comming of Iesus-Christ, and how feruent they were in this deuotion, still alleading the memories and merits of their Saints deceased, thereby to mooue Gods mercy towards them. So prayed Salomon 2. Chron. 1. 9. So prayed Ilay 63. 17. So prayed Hester 13. 14. So prayed David 1. Chron. 29. 18. naming Abraham, Isaac, and Iacob, for his intercessors. Who euer heard a Protestant

to say; Lord remember thine owne mother, and all her afflictions; or Peter and Paul and their persecutions? Nay they desire the Papists to hould them blameles for feare (forsooth) least they should blaspheme.

Exod. 20. 5. *I the Lord thy God, am a iealous God, visiting the iniquity of the fathers, vpon the children, vnto the third and fourth generation of them that hate me, and shewing mercy vnto thousands of them that loue me, and keep my commandements.* Heere againe God threatneth to punish the demerits of wicked men deceased, vnto the fourth generation of their children alieue: and to reward the merits of good men deceased, vnto the thousand generation of their children alieue. Therefore, we

at this very day, receiue benefits by meanes of our godly Aunccestors, deceased a thousand generations agoe. Thus much for the prooffe of the first point, and now to passe vnto the second.

XXXIV.

That we ought not expressely to pray them, to pray, or intercede to God for vs.

COntrary to the expresse wordes of their owne Bible, Luc. 16. 24. *Father Abraham, haue mercy on me, and send Lazarus. that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame.* Loc, two Saints are prayed vnto, and besought, in one verse; and yet our Reformers vsually bid vs shew them so much as one place

in

in all the Bible for prooffe hereof. Where then, for Gods sake, are their eyes?

But they will reply, and say that this is a parable and not a Prayer: which we deny, offering to be tryed by the voice of ten renowned and Ancient Fathers, all affirming this to be a true history, & not a Parable, as Theophilact. Tertullian, Clemens Alex. S. Chrysostome, S. Irenæus, S. Ambrose, S. Augustine, S. Gregory, Euthymius, and our owne Contreyman Venerable Bede.

But grant it to be a Parable, what doth this make, either for them, or against vs? For euery Parable is either true in it selfe, & in the persons named, or at least is, or may be true in some other; or else it were a flat lye, or at least

a fiction or fable, which I presume they will neuer deny.

Wherupon I thus conclude, as S. Aug. did a litle before vpon the selfe same history: If the rich Glutton in Hell, prayed to Abraham who (as our Reformers say) was in heauen; why may not we, who are in earth pray to them who are in heauen?

Iob 5. 1. Call now, if there be any that will answere thee, and to which of the Saints wilt thou turne? (we read, and turne to some of the Saints.) Now if it had not bene the custome in the time of Iob, to inuocate the holy Saints, it had bene friuolous for Eliphaz, to haue asked Iob, to which of the Saints he would turne him. Whereto I adde, that S. August. expoundeth this very place in his annotations

vpon

vpon Iob, in the same sense that Catholikes do; yea and long before him the *seauenty Interpreters*.

See more 2. Pet. 1. 15. Dan. 3. 28. Hester 13. 14. 1. Chron. 29. 18. Luc. 16. 9. & 15. 10.

¶ The Fathers that affirme the same are, S. Dionysius cap. 7. Eccles. Hier. S. Athanasius serm. de Annunt. S. Basil. orat. in 40. Mart. S. Chrysost. hom. 66. ad popul. Finally S. Hierome prayed to S. Paula, in Epitaph. S. Paulæ. S. Maximus to S. Agnes, serm. de S. Agnete. S. Bernard to our B. Lady, and the like.

XXXV.

*That the Bones or Reliks of Saints,
are not to be kept or reserved, no
vertue proceeding from them,
after they be once dead.*

Contrary to the expresse words
of their owne Bible. 2. Kinges
(we 4.) 13. 22. where it is written,
that the Bones of Eliseus, being
touched by one that was dead,
they did reuiue him. But this could
not be, had not some vertue pro-
ceeded from them.

Acts 5. 14. 15. *And belieners
were the more added to the Lord,
multitudes both of men and wo-
men: in so much that they brought
forth the sick into the streetes, and
layd them on beds and couches, that*

at the least the shadow of Peter passing by, might overshadow some of them. It followeth in ours (and that they all might be deliuered from their infirmities) which is quite left out in the later English Bibles, though those set forth in the beginning of Q. Elizabeths raygne haue it as ours, in particuler, that of anno 1560. Wherupon S. Aug. ser. 39. de Sanctis saith: If the shadow of S. Peters body could help then, how much more now the fulnes of his power? Wherin he supposeth two thinges. The one; that the shadow of his body being heere on earth, did both help and heale infirmities (which the late English Bibles all leaue out, as I said, and I know no reason for it.) The other; that being in heauen, he can still help vs, by his power.

Act. 19. 11. 12. And God wrought speciall miracles by the handes of Paul, so that, from his body were brought vnto the sick, hand-kerchers, or aprons, and the diseases departed from them, and the euill spirits went out of them. S. Chrysostome tom. 5. cont. Gentiles, *Quod Christus sit Deus*, in a whole booke proueth hereby, and by the like vertue of other Saints, and their Reliques, that Christ their Lord and Maister is God, whose seruants shadowes, and napkins, could do such wonders.

See more Exod. 13. 19. 2. Reg. 2. 8. 14. Iohn 1. 27. where S. Iohn had a reuerend esteeme of the very latchet of our Sauours sho, as of a Relique, which he was not worthy to vn buckle, or touch with his hand: And the woman with the

bloudy

bloudy flux, of the hemme of his holy garment.

¶ See the ancient Fathers that affirme the same. Euseb. lib. 7. hist. cap. 15. S. Athanasius in vita S. Antonij. S. Basil in Psal. 115. S. Chrysost. serm. de sanctis Iuuentio & Maximo. And S. Ambrose sayth: *But if you aske me, what I honour in flesh dissolued? I honour in the martyrs flesh his woundes receiued for Christs name: And, I honour his ashes, made holy by the confession of Christ.*

XXXVI.

That creatures cannot be sanctified, or made more holy then they are already of their owne nature.

Contrary to the expresse words of their owne Bible. 1. Tim.

4. 4. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God, and prayer. Yea it was a common vse in the primitiue Church, to bring Bread to the priests to be hallowed, Author oper. imp. hom. 14. in Mat. and being blessed, to send it for sacred presents from one Christian to another, as S. Aug. witnesseth, ep. 31 34. 35. 36.

Mat. 23. 17. Tee fooles & blind, whether is greater, the gold, or the temple that sanctifieth the gold?

Mat. 23. 19 Tee fooles and blind, whether is greater, the gift, or the Altar that sanctifieth the gift? Lo how plainly our Lord affirmeth in both these places, that the Temple sanctifieth the Gold, and Altar the Gift: & generally all crea-

tures,

tures, seuered from common and profane vse, to religion and worship of God, are therby made sacred and holy. Are not they therefore much to be blamed, who keep such a scoffing at holy water, holy ashes, and the like?

See more 2. Reg. 2. (we 4.2.) where the Prophet Eliseus applied salt, to the healing, and purifying of the waters. Toby 6. 8. where the Angell Raphaell vsed the liuer of a fish, to driue away the diuel. 1. Samuel (we 1. Kings) 16. where Dauids Harpe and Psalmody, kept the euill spirit away from Saul.

¶ See S. Greg. l. 1. dial. cap. 4. S. Aug. lib. 18. de ciuit. Dei. S. Hierom. *in the life of Hilarion, post medium*. S. Bede lib. 1. cap. 30. hist. Anglic.

XXXVII.

*That children may be saued by their
Parents sayth, without the Sa-
crament of holy Baptisme.*

Contrary to the expresse wor-
des both of truth it selfe, and
also of their owne Bible. Iohn 3.
5. *Verily, verily, I say vnto thee,
except a man be borne of water,
and of the spirit, he cannot enter
into the kingdome of God. Ther-
fore they cannot be saued without
Baptisme.*

*Titus 3.5. Not by workes of righ-
teousnes which we haue done, but
according to his mercy he saued
vs, by the washing of regeneration,
and renewing of the holy Ghost.*

*Marc. 16. 16. He that belieneth,
and is baptized, shall be saued: but
he that belieneth not, shall be dam-
ned.*

ned. Seing infants therfore cannot belieue, they must at the least be baptized, or els they cannot be saued.

Heere they will obiect against vs, that of S. Paul 1. Cor. 7. 14. That the children of the faythful are sanctified. But if they vnderstand by their sanctification, that they are borne without sinnes, they do directly oppugne S. Paul, who affirmeth (Ephes. 1.) that we are all borne the sonnes of wrath. Yea S. Paul in the selfe same place sayth, the vnbelieuing woman, is sanctified by the believing man: and yet I hope they will not say, that she obtaines therby, the full remission of her sinnes.

Gen. 17. 14. *The vncircumcised man-child, whose fl. sh of his foreskin is not circumcised, that soule*

shall

shal be cut off from his people. But Circumcision, was not more necessary to the Israelites, then Baptisme to the Christians. Therefore &c.

¶ See S. Aug. lib. 1. de peccat. merit. and remiss. cap. 30. and epist. 90. 92. S. Leo. epist. 80. ad Episcop. Campaniæ. S. Irenæus lib. 3. cap. 19 S. Cyp. lib. 3. ep. 8. ad Fidum.

XXXVIII.

That the Sacrament of Confirmation, is not necessary, nor to be used.

Contrary to the expresse wordes of their owne Bible. Acts 8. 14. *Peter and Iohn prayed for them, that they might receive the hoily Ghost (for as yet he was fallen upon none of them, only they were*

bap-

baptized in the name of the Lord Iesus.) Then laid they their handes on them, and they received the holy Ghost. Lo the holy Ghost is giuen in Confirmation, which was not giuen in Baptisme: how then is it not necessary, nor to be vsed?

Heb. 6. 1. Therefore leauing the principles of the doctrine of Christ, let vs goe on vnto perfection, not laying againe the foundation of repentance from dead workes, and of fayth towards God, of the doctrine of Baptisme, and of laying on of handes. Lo, Confirmation is heere called, one of the Principles of the doctrine of Christ, and a foundation of repentance: How then not necessary, nor to be vsed?

¶ *See the Fathers that affirme the same. Tertul. lib. de Resur. carnis. S. Pacianus lib. de Baptismo.*

S. Ambr. lib. de Sacram. S. Hierom. contra Lucifer. And lastly S. Cypr. lib. 2. epist 1. speaking both of Baptisme and Confirmation, sayth: Then they may be sanctified, and be the sonnes of God, if they be borne in both Sacraments.

XXXIX.

That the bread of the supper of our Lord, was but a figure or remembrance of the body of Christ received by faith, and not his true, and very body.

COntrary both to the expresse wordes, and truth of their owne Bible. Luc. 22. 15. *With desire I have desired to eat this pass-over with you before I suffer.* Now to refer these wordes, to a figuratiue eating only by faith, were most absurd: for we cannot

say,

say that Iesus Christ could receyue or eate himselfe in this sense, sith all Diuinity forbids vs to admit fayth in the Son of God: Therefore, that Pasche which he so greatly desired to eate with his Disciples before he suffered, was the Pasche of his owne true body.

Luc. 22. 16. *For I say vnto you, I wil not any more drinke of the fruite of the vine, untill it be fulfilled in the Kingdome of God.* Wordes of wonderfull force, and which cannot be vnderstood figuratiuely, no more then the former; it being a thing as cleare as the Sunne, that of material bread and drinke, there is no vse at all aboue in heauen.

Iohn. 6. 51. *I am the lining bread, which came downe from beauen; if any man eate of this bread, he*

ad, he shall live for ever And the bread that I wil give, is my flesh, which I will give for the life of the world. Beza is very angry, when we ask him, If the bread that came downe from heauen, be liuing, or life-giuing bread? He willingly granteth vs the later, but cannot endure to heare tell of the former, and therefore translateth life-giuing, instead of liuing. But this is absurd, for the Sunne is life-giuing but is not liuing: and being granted to be liuing, what else is it then his body?

And note withall, that thus our Lord spake of this blessed bread before he gaue it.

Mat. 26. 26. *Take, eate, this is my body.* And Luc. 22. 19. *This is my body, which is giuen for you.* What I pray can be spoken more
plaine?

plaine & Notwithstanding, they wil needes mantaine and affirme, that what he gaue, and they receiued, was nothing else but bare bread.

Note also, that our Lord spake this at the very giuing thereof. 1. Cor. 10. 16. *The cup of blessing which we blesse, is it not the communion of the bloud of Christ? The bread which we breake, is it not the communion of the body of Christ?* And 1. Cor. 11. he addeth: *He that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body.* Loe how both before our Lord gaue it, at the very giuing of it, and his Apostles and disciples after he had giuen it vnto them, and they to others, all of them call it our *Lords Body*.

Finally,

Finally, against their true and reall receiuing of Christ by faith, I say: Either the soule ascendeth to heauen, there to feed on Christ by fayth (which Caluin confesseth:) or els Christ descendeth to earth to feed the same. Not the first, for so the vnglorified soule of man, should be in two places at once, which yet they deny euen to the glorified body of Iesus-Christ. Not the second, for so Christ should be in two places at once, whom yet they say, that the Heauens must contayne till the day of iudgement, Acts 3.

¶ See Fathers that affirme the same. S. Ignat. in ep. ad Smyr. S. Iustin Apol. 2. ad Antoninum. S. Cyprian serm. 4. de lapsis. S. Amb. lib. 4. de Sacram. saith: It is bread before the words of the Sa-

crament

crament, but after &c. of bread it is made the flesh of Christ. S. *Remigius* saith: The flesh which the Word of God tooke in the Virgins wombe, and the bread consecrated in the Church, are one body.

XL.

That we ought to receiue vnder both kinde: and that one alone sufficeth not.

Contrary to the expresse wordes of their owne Bible, Iohn 6. 51. *If any man eate of this bread, he shall liue for euer, and the bread which I will giue, is my flesh.* Loc, euerlasting life is attributed by our Lord himselve, to the eating only vnder one kind. Therefore one alone doth suffice.

Luc. 24. 30. 8. 35. Christ at

G

Emaus,

Emaus, communicated his two Disciples vnder one kind. Both S. Augustine and Theophila^{ct} expound this place of the B. Sacrament lib. de consens. euang. cap. 35. S. Chrysost. hom. 17. operis imperfecti. S. Thomas of Aquin, and many others.

But they will alleadge to the contrary that of S. Iohn, *Unless you eat the flesh of the Sonne of man and drinke his blood, you shall not haue life in you.* The answer hereto, is very easy; which is, that the coniunction *and*, is there taken disiunctiue instead of *or*, as is learnedly obserued by Doctor Kellison, in his Reply to M. Sutcliffe pag. 189. Againe, Christ in those words, teacheth vs the precept, and not the manner of the precept; that is to say, he commandeth

deth vs to receiue his body and his bloud, without determining, whether vnder one kind or vnder both, as the Councell of Trent declareth. For he that said; *Vnles you eate the flesh of the Sonne of man, and drinke his bloud you shal not haue life in you*, hath also said; *If any one eate of this bread, he shall liue for euer*. And he that said; *He that eateth my flesh, and drinketh my bloud, hath life euerlasting*, hath also said; *The bread which I will giue, is my flesh for the life of the world*. He that said; *Who so eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him*, hath likewise said; *He that eateth this bread, shall liue for euer*. Therefore one alone doth suffice.

See more Act. 2. 42.

XLI.

That there is not in the Church, a true and proper Sacrifice : and that the Masse is not this Sacrifice .

COntrary to the expresse wordes of their owne Bible, Malachy 1. 11. *From the rising of the sunne, even to the going downe of the same, my Name shall be great among the Gentils, and in euery place Incense shall be offered to my Name, and a pure-offering.* But this Sacrifice, or pure Offering cannot be vnderstood of Christ vpon the Crosse (as they would haue it) which was offered only once, and in once place, and then also not among the Gentils, nor yet can be euer iterated : therefore neither is, nor can be other, then

the

the dayly Sacrifice of the Masse •

Psal. 110. (we 109.) 4. The Lord hath sworne, and will not repent: Thou art a Priest foreuer, after the order of Melchisedech. But Melchisedechs Sacrifice was made in bread and wine: therefore it must either be granted, that our Sauour doth now sacrifice (yea and euer shall) in bread and wine aboue in Heauen (which were absurd to say:) or els, that this is meant of the Sacrifice of the Masse, whereon the Eternity of his Priesthood doth depend on earth. Nor can this be in a spirituall sort only, for that would not make him a Priest of any certaine order, as Melchisedech was.

Luc. 22. 19. This is my body, which is giuen for you. Which wordes do plainly proue, not only

that Christs body is truly present, but withall so present, as that it is giuen, offered, or sacrificed for vs. For Christ sayth not, *which is giuen to you, broken to you, or shed to you*, but, *for you*; Which clearly sheweth it to be a sacrifice: it being euident, that one would neuer say of the Sacrament (in the quality of a Sacrament) that it is giuen for man, but to man: that it to say, that a man receiueth it: and contrary wise of a Sacrifice, that it is offered, not to man, but for man.

See more Heb. 7. 15. 16. 17. Heb. 8. 1. 3. Heb. 9. 11.

¶ The Fathers that affirme the same are S. Clement Apost. const. lib. 6. cap. 23. who calleth it: *Reasonable, vnblouly, and mysticall Sacrifice*. S. Aug. *A singular, or most excellent sacrifice*. lib. 1. cont.

aduers.

aduers. leg. and prophet cap. 18.
19. S. Chrysoft. hom. in Psal. 95.
*The mysticall table, a pure and un-
bloudy host, a heavenly and most
reuerend Sacrifice.* Isichius in Le-
uit. cap. 4. sayth; *that Christ pre-
uenting his enemies, first sacrificed
himselfe in his mysticall supper,
and afterwards on the Crosse.* S.
Greg. Nissen. orat. 4. de Resur-
rectione, prouing that our Sauour
gaue his body and bloud in sacri-
fice for vs in his last supper, sayth
excellently; *That a man cannot
eate the sheepe, vnles the slaughter
goe before; and yet auerreth this
to haue been done by Christ in his
last supper.*

XLII.

*That Sacramentall Vnction, is not
to be vsed to the sicke.*

Contrary to the expresse words
of their owne Bible. Iames 5.
14. *Is any sick among you? Let
him call for the Elders of the
Churth, and let them pray ouer
him, anointing him with oyle in the
name of the Lord: and the prayer
of faith shall saue the sick, and the
Lord shall rayse him vp, and if he
haue committed sinnes, they shall
be forgiven him.* Hardly is there
any Sacrament, wherof the mat-
ter, the minister, and the effect,
are more expressly specified in all
the Scripture, then of this. The
forme is the prayer, *Let them pray
ouer him.* The matter, the oyle,
Anoynting him with oyle. The mi-
nister,

nister, a Priest, or Elder of the Church, *Let him call for the Elders of the Church.* The primary effect is, the forgiuenes of sinnes, and the secondary, the easing of the sick in body, saying: *And the Lord shall raise him vp, and if he haue committed sinnes, they shalbe forgiuen him.* Therefore Sacramentall Vnction, is to be vsed to the sicke.

Marc. 6. 13. *And they annointed with oyle, many that were sicke, and healed them.* Where it is cleare, that the Apostles themselues, put in practice this holy vnctiō. Which Beza confesseth in his Annotations; saying that it was a Symbole of admirable and supernatural vertue. And had he not reason so to say? For oyle of it selfe, could not be naturally the Antidote of all

diseases: and albeit it were, yet the Apostles were not sent to practice phisick, but to preach the ghospell; Yea it were a thing both ridiculous, and impious to make them Triaclers, Druggers, or Paracelsians.

Marc. 16. 18. *They shall lay handes on the sicke, and they shall recover.* But first, our Reformers are no true Priests. Secondly, they lay not their handes vpon the sick. Thirdly, they annoint them not with oyle in the name of the Lord, as S. Iames willeth. Let them say the truth then, and shame the diuell, are not they sick in their wits, who will oppose so plaine Scriptures?

¶ See the Fathers that affirme the same, Origen. hom. 2. in Leuit. S. Chrysoft. lib. 3. de sacerd. S. Aug.

in Speculo & serm. 215. de temp^r
Venerable Bede in 6. Marc. & 5.
Iac. with many others.

XLIII.

*That no interiour Grace is given
by imposition of handes, in holy
Orders. And that ordinary Vo-
cation, and Mission of Pastours
is not necessary in the Church.*

COntrary to the expresse wor-
des of their owne Bible. 1.
Tim. 4. 14. *Neglect not the gife
(we read grace) that is in thee,
which was given thee by Prophecy,
with the laying on the hands of the
Presbitery.* Loe how playne it is
that holy Orders doe giue grace.
Doctour Kellison handling this
question touching the mission of
the Reformers, proueth learnedly,
(in his Reply pag. 7. & 44.) that

this foundation being disproved, the whole frame of their Church and Religion falleth: yea that they haue neither true faith, nor worship of God; and his reason is this: If faith depend of hearing, hearing of preaching, preaching and administration of Sacraments of ministers and preachers, and preachers & ministers of their mission, where there is no mission (as they haue none) there can be no true sayth, nor lawfull administration of Sacraments, and consequently no Religion. Therefore vocation is necessary in the Church.

1. Tim. 1. 6. *Wherefore I put thee in remembrance, that thou stir vp the gift of God which is in thee, by the putting on of my hands.* Loe how playne the holy Scripture is against them. But they reply,

that

that laying on of hands is not needfull to them who haue already in them the spirit of God, and inward anointing of the holy Ghost. To which very question Theodoret maketh answere, that God commanded Moyse (Numb. 27.) to lay his hands vpon *Iosue*, whereas by the testimony of God himselfe *Iosue* had already in him the spirit of God. S. Paul althogh he were called immediatly from heauen, yet was afterward sent, with laying on of hands. Acts 13. 3.

Heb. 5. 4. *And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.* Heere our Aduersaries reply a-gayne, that Aaron had no externall vocation. But this is easily solued, for Aaron was the first of his Order, and therefore could

not

not haue his calling by succession, and whose case is farre vnlike to our Reformers, vnles they will confesse also that they are the first of their order, wherein they shall be easily belieued.

See more Act. 13. 2. Tim. 1. 6. 1. Tim. 5. 22. 2. Tim. 1. 8. Nūb. 27. 23.

¶ See also the Fathers S. Aug. lib. 4. quæst super Num. S. Cypr. ep. ad Magnum. Optat. Mileuit. the place beginneth: *Ne quis miretur.* Tertull. in præscript. The place beginneth; *Edant origines.*

XLVI.

That Priests, and other Religious persons who haue vowed their chastity to God, may freely marry, notwithstanding their vow.

Contrary to the expresse wordes of their owne Bible. Deut.

23.22. *When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sinne in thee: but if thou shalt forbear to vow, it shall be no sinne in thee.* Out of which wordes, two thinges are clearly proued. The one, that it is both lawfull, and laudable to make vowes. The other, that Vowes being once made, do bind, where otherwise there was no obligation before. Therefore such as haue vowed Chastity, may not, nor ought not afterwards attempt to marry; which if they do, they break their Vow.

1. Tim. 5. 11. 12. *But the younger widowes refuse, for when they haue begun to wax wanton against Christ, they will marry, hauing*
damna

damnation, because they haue cast off their first sayth. All the auncient Fathers that write vpon this place, expound these words of the Apostle, of the vow of Chastity, or of the faith and promise made to Christ, to liue continently; as is abundantly proued in the Rhemes Testament vpon this place.

1. Tim. 5. 15. *For some are already turned aside after Sathan.* Loe, to marry, after the vow of chastity once made, is heere termed by the Apostle himselfe, *turning aside after Sathan.* And herupon it is, that we call the Religious that after marry (as Luther, Bucher, Peter Martyr, and the rest of that lasciuious rabble) Apostata's, Gods adulterers, incestuous, sacrilegious, and like.

See more Psal. 66. 16. Numb.

6.2. 18. Iosue 21. 26. Ierem. 35. 18.
Eccles. 5. 3. Act. 21. 23.

¶ See also the Fathers in confirmation heerof. S. Aug. lib. de bono viduit. cap. 9. S. Athanasius lib. de virginitat. S. Epiphanius heres. 48. S. Hier. cont. Iouin. lib. 1. cap. 7. *What is it to breake their first faith* (saith S. Aug ?) *They vowed and performed not*, in Psal. 75. The place beginneth: *Quid est primam fidem &c.*

X L V.

That fasting, and abstinence from certaine meates, is not grouned on holy Scripture, nor causeth any spirituall good.

COntrary to the expresse wordes of their owne Bible. Ierem. 35. 5. *And I set before the sonnes of the house of the Recha-*

bits,

bits, pots full of wine, and wine-cups, and I said unto them, drinke yee wine. But they said, we will drinke no wine, for Ionadab the sonne of Rechab our Father, commanded vs saying; Yee shall drinke no wine, neither yee, nor your sonnes for euer. Thus haue we obeyed Ionadab our Father, in all that he hath charged vs. Therefore fasting is grounded in holy scripture.

Luc. 1. 15. For he shall be great in the sight of the Lord, and shall drinke neither wine, nor stronge drinke. Loc abstinence not only foretould, but also prescribed by the Angell; which plainly proueth that it was both a worthy thing and also an act of Religion in S. Iohn Baptist, as it was in the Nazarites, and Rechabits afore-mentioned.

Actes 13. 3. And when they had fasted and prayed, and laid their handes on them, they sent them away. Hence the Church of God hath sufficient ground and warrant, for the vsing, and prescribing of publique fastes, (which was not fasting from sinne, as our Reformers (forsooth) pretend, for such fasting they were euer bound to keep) and that at such times, or seasons as the Church pleased to prescribe (as in Lent, or the like) and not when euey man lists, or the toy takes him in the head, as Ærius and other Hereticks did teach, testified by S. Aug. hæres. 53.

Mat. 17. 21. Howbeit, this kind of deuills goeth not out, but by prayer and fasting. Loe the great force of prayer and fasting, able to ex-

pell the very deuill. Therfore it causeth great spirituall good.

See more Ioel. 2. 12. Mat. 6. 16. Mat. 9. 15. 29. Toby 12. 8. Luc. 2. 37. Act. 14. 22. 2. Cor. 11. 27. 2. Cor. 6. 5. Numb. 30. 14. 1. Tim. 4. 3.

¶ And the Fathers, S. Ignat. ad Philip. S. Basil orat. de Ieiunio. S. Chrysost. orat. in sanct. Lauacrum. & hom. 1. in Gen. S. Amb. ser. 4. S. Hier. in cap. 18. Isa. and many others.

XLVI.

That Iesus-Christ descended not into hell, nor deliuered thence the soules of the Fathers.

CONtrary to the expresse words of their owne Bible. 1. Ephes. 4. 8. *When he ascended upon high, he led Captiuitie captiue (in their margent, or a multitude of captiues)*

tines) and gaue gifts vnto men. }
Now, that he ascended, what is it,
but that he also descended first, into
the lower parts of the earth? These
freed Captiues to be the soules of
the glorified, no man in his right
wits will say; Nor the soules of
the damned, for so the deuils should
be brought againe into heauen;
therefore they were the soules of
the Fathers, which Christ deliue-
red out of Limbus.

Actes 2. 27. Because thou wilt }
not leaue my soule in hell, neither }
wilt thou suffer thine holy one, to see }
corruption. These very wordes S. }
Aug. applieth to the prooffe of a }
third place, and saith: Who but an }
Infidel, will deny Christ to haue }
descended into Hell? Epist. 99. ad }
Euod.

1. Pet. 3. 18. 19. Being put to
death

death in the flesh, but quickned by the spirit, by which also he went, and preached vnto the spirits in prison. Now to vnderstand by the word prison, heauen, there is no sense, sith it is called the seate of God, and not the prison of God. To vnderstand it of the wicked, Calvin himselfe opposeth this opinion, and mainrayneth, that S. Peter speaketh of the good, which were knowne from the dayes of Noe. Adde heerto, that this doctrine destroyeth an article of our Creed: Therefore Christ descended into hell.

Heb. 11. 38. 39. 40. And these all hauing obtained a good testimony, through faith, receined not the promise (to wit, of Heauen) God hauing provided some better thing for vs, that they without vs, should

not

not be made perfect: to wit, in their perfect & complete glory. Whence it followeth necessarily, that they must needs grant another place, distinct as well from the Heauen of the saued, as from the Hell of the damned, wherein these holy soules were detayned.

Mat. 12. 40. *For as Ionas was three dayes and three nights in the Whales belly, so shall the Sonne of man be three dayes & three nights, in the hart of the earth.* But how I pray, is this Figure fulfilled, if Christ were not as many dayes and nightes in the heart of the earth, as Ionas was, who was not in the whales belly in body only, but also in soule? Whence it followeth, that either Christs holy soule, was three dayes, and three nights in the hart of the earth, as

well

well as his body, or that this place of Scripture, is either false, or vnfulfilled. But this were most absurd to say.

Mat. 27. 52, 53. *And the graues were open'd, and many bodies of Saints which slept, arose, and came out of the graues after his resurrection, and went into the holy Citty, and appeared vnto many.* Vnderstood by S. Ignatius Bishop of Antioch, of Limbus Patrum, writing to the Cittizens of Trallis thus: *Many arose with our Lord, for the Scripture saith, that many of the bodies that slept arose with our Lord. He descended alone, but returned with a multitude.*

Zachary 9. 11. *As for thee also, by the blond of thy Conenant, I haue sent (we read let) forth thy prisoners, out of the pit, wherein is*

no water. Both S. Hierome and S. Cyril, vnderstand this pit, to be meant of Limbus Patrum. And with very great reason, for how absurd were it to say, that the damned haue their share *in the blond of the Couenant*? Or that they are let forth of their infernall pit? Or that they may be said to be *thy prisoners* (that is Christs) but rather the prisoners of the diuell? Yea, where I pray (to speake properly) hath Christ had any prisoners at all (which he hath let forth) if not out of this place? Therfore, either Christ let forth prisoners our of Limbus Patrum, or this place likewise as the former, is either false, or not yet fulfilled.

Like vnto this, is that of 1. Samuel 2. 6. *The Lord killeth, and*

H

maketh

maketh aline, he bringeth downe to the graue (we read, hell) and bringeth vp (we read, back againe.) Loe, how plaine and conforme, the faith of that old Church, was & is to this of ours, *bringeth downe to hell, and bringeth backe againe,* which hardly in any cleare sense can be auerred, if Limbus Patrum be denyed. As for the word Graue, which they erroneously haue added instead of Hell, to diminish the force of so plaine a place; why do they not aswell foist the same into their Creed, instead of Hell, as heere they haue done, and say, *Was crucified, dead and buried, he descended into the graue?* How absurd this is, who doth not see?

See more Osee 6.3. Psal. 16. 10. 2. Pet. 3. 19. Zach. 9. 11. Rō. 10. 6. Eccles. 24. 45. Ps. 23. 7. Genes. 37. 35.

¶ See also the Fathers that affirme the same . S. Hier. in 4. ad Ephes. S. Greg. lib. 13. Moral. cap. 20. S. Aug. in Psal. 37. v. 1. The place beginneth: *Futurū est enim.*

XLVII.

That there is no Purgatory fire, or other prison, wberin sinnes may be satisfied for, after this life.

Contrary to the expresse wordes of their owne Bible . 1. Cor. 3. 13. 15. *The fire shall try euery mans worke, of what sort it is. If any man's worke shal be burnt, he shall suffer losse, but he himselve shall be saved, yet so, as by fire.* S. Augustine writing vpon the 37. Psalme, and drawing these very wordes of the Apostle into his discourse, sayth: *Because it is said (he himselve shall be safe) that fire is*

therfore contemned. Yea verily, though safe by fire, yet that fire shall be more grienous then whatsoeuer a man can suffer in this life. Thus he. Therefore there is a Purgatory fire, wherein sinnes may be satisfied for after his life.

John 11. 22. But I know, that euen now, whatsoeuer thou wilt aske of God. God will giue it thee. S. Martha, the sister of S. Mary Magdalen believed, that our Lord (whom then, she held only for a holy man or Prophet, and not for the Sonne of God) could obtaine of God, something profitable to her brother Lazarus, who was deceased. For hauing said: Lord if thou hadst bene heere, my brother had not bene dead, she presently added: But I know, that euen now whatsoeuer thou wilt aske of God,

God

God will giue it thee. Which I speach she could neuer haue vsed in any good sense, if she had not learned this doctrine of the Sinagogue, who offered sacrifices, almes, and prayers for the departed, and vnles she had knowen and belieued, that the dead might be holpen by the piety of the liuing; as Cardinall Allen learnedly concludeth, in his Treatise of Purgatory.

Actes 2. 14. Whom God hath raised vp, loosing the sorrowes of hell. In which wordes two things are to be noted which clearly make for the prooffe of Purgatory. The one, that in this place where Christ was, there were certaine sorrowes and paines. The other, that some there were inflicted for sinne vpon whome he bestowed that gracious benefit, as to discharge

and loose them of those paines. Foras the Rhemes Testament very well noteth, Christ was not in paines himselfe, but loosed other men of their paines.

{ 1. Cor. 15. 29. *Otherwise what shall they doe, that are baptized for the dead?* From this place an euident prooffe is drawen, touching the help which the soules departed our of this world, may receiue by the Church on earth, and consequently p.^{er} ~~the~~ ^{the} obligatory; vnderstanding the paines and afflictions which voluntarily we doe inflict vpon our selues, to exempt those that are therein: for to baptize, signifieth to afflict ones selfe, to do penance, to suffer death &c. as is euident in S Luc. 12. 30. *But I haue baptisme to be baptized with:* and Marc. 10. 38.

Luc. 16. 9. *And I say vnto you, Make to your selues friendes of the mammon of vnrighteousnes, that when jee faile, they may receiue you into euerlasting habitations.*

S. Ambrose vpon this place, and S. Aug. lib. 21. de Ciuit. cap. 27. say, that, it is to receiue succour after death according as the word (*faile*) inforceth.

Luc. 23. 42. *Lord remember me, when thou comdest into thy kingdome.* S. Aug saith in his fifth Booke against Iulian (about the middest) that the good thiefe in this prayer, presupposed, that (according to the common opinion) soules might be holpen after death.

2. Mac. 13. 44. 45. *For if he had not hoped, that they that were slaine should haue risen againe, it*

had bene superfluous and vaine, to pray for the dead. And in the next verse he concludeth, *That it was an holy and good thought &c.* This place of holy Scripture, is most cleare for prayer for the dead: for had it not beene the continuall doctrine and practise of the Church to pray for the dead, neither could *Judas Machabeus* (who was himselfe a Priest) haue euer thought of any such remedy, as to gather twelue thousand drachmes of siluer, to send to *Hierusalem*, to haue prayers made for the reliefe of the soules slaine in the warrs: neither would the multitude of people haue either contributed, or the Priests of the Temple, receiued the same, had they thought (as these men doe) that it had bene superstition to

pray

pray for the departed , or , that there had byn no other place, then the Hell of the damned , or the Heauen of the saued.

See more 2. Tim. 1. 18. 1. Iohn 5 16. Isa. 4. 4. Isa 9. 18. Acts 2. 24. Matt. 3. 11. Mat. 12. 32. Mat. 5. 26. Micheas 7. 8. Psal. 66. 12. Tobie 4. 18. Phil. 2. 10. Zachary 9. 11.

¶ As also the Fathers that affirme the same. S. Amb. vpon the 1. Cor. 3. and serm. 20. in Psal. 118. S. Hier. lib. 2. cap. 13. aduers. Iouin. S. Greg. lib. 4. Dialog. cap. 39. Origen. hom. 6. in cap. 15. Exod. with many others.

XLVIII.

*That it is not lawfull to make, or
haue Images.*

COntrary to the expresse words
of their owne Bible, *Exod.*
25. 18. And thou shalt make two
Cherubims of gold, of beaten worke
shalt thou make them, in the two
endes of the Mercy seate. These
grauen Angells, were Images of
the highest order of Angells (one
excepted) which is in heauen, and
were made with faces of beauti-
full young men, and commanded
to be set vp by God himselfe in the
Holy of Holyes: which *S. Hie-*
rome witneseth the Iewes to haue
worshipped, *epist. ad Marcellam.*
Therefore it is lawfull to make
Images.

*1. Kings 6. 35. And he carued
thereon*

thereon Cherubims, and Palme-trees, and open Flowers, and covered them with gold, fitted upon the carued worke. Hence is to be gathered, that the precept of not making grauen Idolls, doth nothing at all concerne Images, that is to say, the true representation of thinges meerly imaginary and not subsisting, for as *S. Paul* sayth 1. Cor. 8. *An Idoll is nothing.* So that the Idoll representeth that which is not, the Image that which is (a most remarkable difference.)

Agayne, seeing an Idol is that properly, which being nothing (as *S. Paul* sayth) is represented to be something, or that which represents the thing that is not; if our Reformers belieue the Images of Christ crucified to be an Idoll, they then belieue, that Christ was

neuer crucified: for so it would follow necessarily, that the Image of Christ crucified, being an Idoll, therefore christ was neuer crucified.

Heb. 9. 1. 5. *Then verily, the first Couenant, had also ordinances of diuine seruice, and a worldly sanctuary &c. and ouer it, the Cherubims of glory, shadowing the mercy-seate.* Loc S. Paul calleth the images of the Cherubims which Salomon made, an *ordinance of diuine seruice*, which our Reformers call, the making of Idols: whome shall we sooner belieue, Blessed S. Paul, or a Reformed Brother?

To conclude, an Image, is of such diuine and naturall right, that all vnderstanding, imagination, and sence, as well interiour, as exteriour, is made by way of

Ima-

Images, called *species sensibiles*, & *insensibiles*. The body cannot be in light, without its shadow: the Moone, and the Starres imprint their image in the water: a man cannot looke in a glasse, without making his Image; Therefore, eyther God, and Nature it selfe, doth breake this commandement as well as we, or else it is absurd to say, that we do breake it, in making of Images.

See more 1. Kinges 7. 36. 42. 44. Num 21. 8. Mat. 22. 20. Exod. 31. 2. Exod. 33. 30. where painting and engrauiing of Images, is so far from being counted Idolatry, that it is proued to be a sciēce diuinely infused into Beseleel by God him selfe; and so the inuention of good Images, came first from God.

¶ The Fathers that affirme the same are, Tert. lib. 2. de pudicitia. S. Greg. Naz. ep. 49. ad Olymp. S. Basil orat. in S. Barlaam. S. Aug. lib. 1. de consens. euang. cap. 10. witnesseth, that in his time, Christ was to be seene painted, in many places, between S. Peter and S. Paul.

XLIX.

That it is not lawfull to worship Images; nor to giue any honour to dead, or insensible thinges.

Contrary to the expresse words of their owne Bible. Exod. 3. 5. *And he said, Draw not nigh hither, put off the shoes from off thy feete, for the place whereon thou standest, is holy ground.* Loe, how cleare a place is heere produced against our Reformers, wherein an

insen-

insensible Creature was commanded by God himselfe to be honoured: for the refrayning to tread vpon it, was the doing of honour to it. Therfore all dead Images, representing vnto vs a holy thing may be honoured.

Psal. 99. 5. Adore yee the foote-stoole of his feete. Which place is spoken litterally of the Arke of the Testament, according to that of *1. Chron. 28. 2. I had in my hart to build a house of rest, for the Arke of the Couenant of the Lord, and for the foote-stoole of our God.* Now the principall reason, why the Arke was worshipped, was in regard of the Images, that were set vpon it, which the Iewes did worship, as *S. Hierom* witnesseth in his *Epistle ad Marcellam.*

Philip. 2. 10. That at the Name

of

of Iesus, every knee should bow, of things in heauen, and things in earth, and things under the earth. Now, that is the Name of Iesus, which either is pronounced by anothers mouth, printed in a booke, or painted and engrauen in a image: but at any of these we are commanded to bow the knee.

Againe, if Images ought not to be worshipped, we may not (whatsoever the Apostle saith) bow our knee at the *Name of Iesus*; seeing wordes (as *Aristotle* saith, and as the truth is) are signes representative of the things they signifie; and are the images of the eares, as the others are of the eyes.

Num. 21. 8. *And the Lord said unto Moyses: Make thee a fiery Serpent, and set it vp upon a pole: and it shall come to passe, that every*

one that is b^{ut}, when he looketh vpon it, shall liue. Hence are euidently proued diuers thinges, against our Reformers. 1. That God commanded the making of this Image. 2. The setting of it vp for a signe. 3. He promised that the lookers thereon, should assuredly receiue succour and help. 4. He warranted the making, the setting vp, the behoulding, and the reuerencing thereof, to be exempted from breach of the first Commandement, by working so many, and so manifest miracles, at, and before the presence thereof. Therefore an Image may be made, may be set vp, may be looked on, and be reuerenced, as *Doct^r Sanders* most learnedly concludeth, in his *Treatise of Images*.

¶ See Fathers that affirme the
same.

saine. S. Amb. serm. 1. in Psal. 118. S. Aug. lib. 3. de Trinit. S. Greg. lib. 7. epist. 5. ad Ian. Finally S. Basill saith (in Iulian. citat. in 7. Sinod.) *I honour the histories of Images, and do publicly worship them, for this being deliuered vs from the holy Apostles is not to be forbidden.* S. Chrysostom in his Masse, turned into Latin by Erasmus, sayth *The Priest boweth his head to the Image of Christ.* S. Damascen. lib. 4. cap. 17. saith: *The worshipping of the Crosse, and of Images, is a Tradition of the Apostles.*

But before I cōclude this Point, I desire to solue a few obiections, which vsually our Reformers bring against the Honour of holy Images.

Their

Their 1. Obiection.

Is taken out of 2. Kings (we 4. 18.) where King *Ezechias*, broke downe the brazen serpent (wherof we last made mention) seing it to be the cause of Idolatry.

Answer.

This indeed is a common place, from whence our Aduersaries collect sundry false and sophisticall arguments, to wit, from the abuse of any good thing, to destroy it vitterly, together with the right vse thereof. But by the same argument, they may as well collect, that the Sunne and the Moone should be taken out of the Firmament, because they were worshipped by the Gentils for Gods. Likewise that the holy Bible should be burnt, because many a one draweth damnable heresies forth of the
same,

same, to his owne perdition. Yea, this silly argument borrowed from the abuse of thinges, serues very fitly to proue the quite contrary, thus: Images haue byn sometimes abused, therefore they were good in themselves: for those thinges which are euill by abuse only, must needes be good, being well vsed.

Their 2. Obiection.

You giue that honour to Images, which is due to God alone; worshipping, adoring, and creeeping to them, as to God.

Answer.

We say the contrary, which thus we proue. The difference of honour, proceedeth principally from the minde, and not from the exterior bowing or demeanour of the body: For if I pro-

strate

strate my selfe before an Image, or kisse the same, well knowing the while, that it is no God, nor reasonable Creature, but only a rememhrance of God, towards whome I desire to shew myne affection; God knoweth how far off mine honour is, from that honour which is due to him alone. As contrary wise, if I lay prostrate at Christes feet indeed, kissed them, knocked my breast, held vp my hands vnto him, called him the Sonne of God; yet all this while, thinke him not to be so in my hart, myne honour truly should be no honour at all, but a very contumely, and affront vnto Christ. Adde heereunto that the wordes which betoken *honour, adoration, worship* and the like, are in a maner confounded in all languages: but

the

the hart from whence the honour proceedeth, knoweth well the difference of euey thing. *D. Sanders de Imag. pag. 10.*

Their 3. Obiection.

It is expressely forbidden by God himselfe, to fall downe before any Image, or to worship it.

Answer.

Our Reformers themselues confesse to honour the Sacrament of Christs Supper, which they teach to be an Image, or representation of Christs body and bloud. And seeing they belieue no other substance to be in the Sacrament, besides bread, and wine, nor will not giue the honour of *latria* (as we call it) thereunto; hence it followeth inuincibly, that they do worship, or honour some Image. Now, as they would not for all this haue

vs to iudge, or call them Idolaters: euen so, let it please them (for their owne sakes) to spare vs. For as they do not place, or stay this honour in the bread and wine, but from thence refer it to Christ himselfe: euen so do we transfer all our honour from all Images, vnto the first forme or patterne, not suffering the same to rest, or end in the Image which we honor. *Sander. ibid. pag. 52.*

Their 4. Obiection.

An Image is a Creature, and no God; and to set vp a Creature to be worshipped, or adored, is flat Idolatry.

Answer.

Images are set vp in Churches, not specially to the intent that the people should worship, or adore them, but partly to instruct the

simple,

simple, and partly to stir vp our mindes to follow the example of those holy men, whose Images we do there behold. So that the worship and reuerence which is there giuen to Images, is giuen as it were by a consequence, and rather, because it may be lawfully giuen, then because it is principally sought to be giuen. As for the Idolatry which is objected, we are to vnderstand, that the word is compounded of *Latria*, and *Idolum*, and is as much to say, as, the giuing of *Latria*, or of Gods honour, vnto an *Idol*. But our Images, are no Idols, nor the honor we giue vnto them, is that of *Latria*; how then can it be said, that Images are set vp to be vsed to Idolatry?

¶ Thus much haue I thought good to adde in this place, for

the

the instruction of the ignorant and vnlearned people, who vse to stumble at the doctrine Of *the worship of Images*, because indeed they vnderstand it not. And what is said for the worship of them, may also serue for the lawfulness of making them since the one supposeth the prooffe of the other.

L.

That no man hath seene God in any forme, and that therefore his Picture, or Image cannot be made

COntrary to the expresse wordes of their owne Bible. Gen. 3. 8. where God appeared vnto Adam *walking in the garden of Paradise*, in a corporall forme. And Gen. 28. 12. 13. to Iacob, *standing aboue the ladder*, whereon

the Angells ascended, and descended. For we must know that it is only the outward shape and forme of the thing, which is expressed, eyther in this, or the like Image, and not the inward substance thereof, which is not possible for any Painter or Caruer to expresse; which though it expresse not all that is therein, yet that which it expresseth is a truth: and thus may God be expressed to vs. Yea, why may not God be expressed in the same forme & manner, wherein he hath manifested himselfe to mortall eyes? Therefore his Picture, or Image may be made.

Exod. 33. 11. God appeared, & spake vnto Moyses *face to face*, as one man speaketh to another. To the Prophet Isay 6. 1. 5. Sit-

ting

ting upon a throne. To Daniel 7. 9. Sitting, wearing garments, and hauing haire on his head, like pure woll. How then can any wise man doubt, but that, that thing may be lawfully set forth, or expressed in an outward Image, which necessarily must be conceiued by an inward ?

1. Kings (we 3.) 22. 19. I saw the Lord sitting on his throne, and all the host of heauen, standing by him on his right hand, and on his left. But perhaps they will say, that God commandeth vs to heare his word, and the Histories which speake of his apparitions, but not to paint them. I answere, that seeing we learne by our eyes, as well as by our eares, there is no reason, why that may not be painted before our eyes, which may

be preached to our eares. Againe, seeing we may find the aforesaid Visions and Histories in the Bible; why may we not as well see them painted in pictures, as written in a booke of white paper?

L I.

That blessing, or signing with the signe of the Crosse, is not founded in holy Scripture.

Contrary to the expresse wordes of their owne Bible. Reuelat. 7. 3. Where one Angell sayd to foure other Angels: *Halt not the earth, neither the sea, nor the trees, till we haue sealed (we read, signed) the seruants of our God in their foreheads.*

Againe, Marc. 10. 16. *And he tooke them vp in his armes, put his handes vpon them, and blessed them.*

them. Therefore ſigning and bleſſing is founded in holy Scripture.

Luc. 24. 50. And he led them out as far as to Bethany, and he liſt up his handes, and bleſſed them. Therefore &c.

¶ See the Fathers that affirme the ſame. Dionyſ. Areopagita cap. 4. 5. 6. Eccleſ. Hier. Tertul. lib. de corona milit. Origen. in Exod. cap. 5. hom. 6. 5. S. Cyril. Cat. 1. S. Baſil. lib. de ſpir. ſanct. cap. 37. S. Chryſoſt. hom. 55. in Mat. cap. 16.

L I I.

That Concupiſcence remayning after Baptiſme, is truly and properly ſinne, though not imputed to the faithfull.

Contrary to the expreſſe words of their owne Bible, Iames 1.

14. 15. But every one is tempted, when he is drawne away of his owne lust, and entised. Then when lust hath conceived, it bringeth forth Sinne: and Sinne when it is finished, bringeth forth death.

Heere 4. thinges are distinguished, *Concupiscence*, that is, a power of couering, prone to euill and her 3. motions *Suggestion*, *Delectation*, and *Consent*. Now, *Concupiscence* and her first motion, S. Iames doth not call *Synne*, but a *Temptation to Sinne*. Delight, but not fully deliberate, he calleth *Sinne*, but not mortall; the which only *Consent* causeth.

¶ See in confirmation hereof S. Cyril l. 4. in Ioan. c. 51. S. Augustine l. 5. cont. Iulian. c. 3. & 5. where he calleth *Concupiscence* not *Sinne*, but, the punishment of sinne;

besides

besides the whole streame of Fathers.

L I I I.

That Bishops, and Priestes are not bound to live a single life, but may lawfully marry wives.

Contrary to the words of their owne Bible. *Exod. 19. 22. And let the Priests which come neere to the Lord sanctify themselves, lest the Lord breake forth upon them (we read strike them.)* Those also that were to eat the Paschal Lambe, were commanded to haue their *Loynes girt, Exod. 12. 11.* that is, as S. Gregory expoundeth, *observing Continency. hom. 22. in Euangel.*

In the New Testament S. Paul teacheth that a Bishop must be *giuen to hospitality, gentle, sober, iust,*

Chast, 1. Tim. 3. where instead of the word Chast, the Protestants in their later Editions, translate of good bebauionr, therby to elude their state of liuing without wiues. Also 2. Tim. 3. 4. Thou therefore endure bardnes, as a good souldier of Iesus-Christ. No man that warreth, intangleth himselfe with the affaires of this life, that he may please him who hath chosen him to be a souldier. Which all the Fathers do vnderstand of liuing a single life, and not to be entangled with wiues.

¶ See Concil. 2. Carthag. can. 2. Where it is expressly decreed that all Bishops, Priests, Deacons, and those that handle the Sacraments, be keepers of Chastity, and to abstaine themselves, euen from wines. S. Hieron. l. 1. cont. Iouin.

& Apol. ad Pamach. c. 3. Origen.
hom. 23. in Num. Epiphan. her. 59.
Ambr. in 2. Tim. 3. and others.

LIIII.

*That the publique service of the
Church, ought not to be said, but
in a language that all the people
may understand.*

C Ontrary to the expresse wor-
des of their owne Bible, Luc.
1. 8. *And it came to passe, that
while he executed the Priests of-
fice, before God, in the order of his
course, according to the custome
of the Priests office, his lot was to
burne Incense in the Temple of the
Lord; and the whole multitude of
people were praying without, at the
time of Incense. Where it is to be
noted. 1. That this was then the
common custome. 2. All the peo-*

ple were without, and the Priest within; how then did they vnderstand him? Therefore the publique service of the Church may be so said, as all the people vnderstand it not.

Leuit. 16. 17. *And there shalbe no man in the Tabernacle of the congregation, when he goeth in to make an attonement in the holy place, untill he come out, & haue made an attonement for himselfe, and for his househould, and for all the Congregation of Israel. Therefore &c.*

I shal not need to produce the authorities of Fathers for this point, when the as practise of the whole Christian world, for these many hundred yeares together hath byn directly contrary to our Reformers heerin, against which to dis-

pute

pute (as S. Aug. sayth) were insolent madnes. See to *Rhe. Test.* pag. 46. But against this they will object out of Scripture this their probablest place, 1. Cor. 14. 16. *When thou shalt blesse with the spirit, how shall he that occupyeth the roome of the vnllearned, say Amen, at thy giuing of thankes, seeing he understandeth not what thou sayest? For thou verily giuest thankes, but the other is not edified.*

Heer to I answere, that there be two kindes of prayer, or giuing of thankes in the Church. The one *Prinate*, which euery man sayes by himselfe alone. The other *Publique*, which the Priest sayth, in the name and person of the whole Church. As concerning *prinate* prayer, no Catholique denies, but it is very expedient, that euery man

pray in his owne tongue, to the end he may vnderstand what he sayes. But for the *Publike* praiers of the Church it is not necessary that the common people vnderstand them, because it is not they who pray, but the Priest in the name of the whole Church. For as it was inough for the people of the old Law to know and vnderstand, that in such a Sacrifice consisted the worship of God, although they had not so cleare an vnderstanding of euery thing that was done therein (as hath bene said:) euen so in the new Law, when the people assist at the sacrifice of the Masse, acknowledging thereby that God is worshipped, and that it is instituted for the remembrāce of Christs death and passion, although they vnderstand not the Latin tongue,

yet

yet are they not destitute of the vtility and fruit therof; besides the help of the Godly Ceremonies therein, which do instruct them in the whole.

And indeed this place by them alledged serueth nothing to the purpose, but rather agaynst them, seeing it proues, that the common seruice of the Church, was not then in a tongue which euery man vnderstood, but in another language, which was not so common vnto all. For S. Paul saying, *How shall he that occupieth the roome of the vnlearned, say, Amen, at the giuing of thanks, seeing he vnderstandeth not what thou sayest,* shewes, that such giuing of thanks, was not accustomed to be made in the vulgar tongue; and requires, or rather supposes, that

in

in the seruice of the church, there should be some other to supply the place of the vnlearned, that is, one that should haue further vnderstanding of that tongue, in which the seruice of the Church is said. But had the Seruice bene in the vulgar tongue, there needed no man, to haue supplied the place of the Idiot, that vnderstandeth not. So that, *S. Paul* shewes most clearly, that such seruice was not exercised in a vulgar tongue, but in another which was not common to the whole people (such as the Latin tongue is now in England, as also throughout the whole East) and yet was not in the contrary extreme, that is to say, wholly strange, or vtterly barbarous.

And seeing our Aduersaires haue this place continually in their
mouthes,

mouthes, and thereby deceyue the simple people, I would haue them to know that this text of *S. Paul*, is greatly peruerterd by the Reformers themselues. For whereas the Greeke and Latin text hath, *He who supplies the place of an Idiot, how shall he say, Amen?* the Ministers of *Geneua*, in many of their Bibles, haue turned the same most deceitfully and maliciously, thus: *He that is an idiot, how shall he say Amen?* As if there were no difference betwixt an Idiot, & he who supplyes the place of an Idiot?

Moreover, the thankesgiuing to which *S. Paul* sayth *Amen* should be answered, is not at all practised in many of our Reformed Churches, where neyther Idiots, nor those that supply the place of Idiots, do answer *Amen* as *S. Paul*

wil-

willeth; seeing they haue altered *Amen*, into *So be it*, which is plainly repugnant to his meaning, as also to the practice of the whole Church. For they can not say for their excuse, that *S. Paul* wrote to those, who spake in the Hebrue tongue (for *Amen* is Hebrue) since he wrote to the *Corinibians* who had their publike seruice in Greek, and not in Hebrue: A mayne argument, that the word *Amen*, ought to be retayned in all languages, as it hitherto hath euer been amongst all Christians, before the dayes of our Reformers; in so much that the most learned *S. Augustin* writeth, that it is not lawfull to turne *Amen*, into any other vulgar language, without the scandall of the whole Church. Aug. epist. 118. & 2. de Doctr. c. 20.

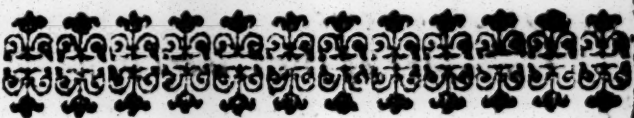
To

To conclude, I cannot but much meruaile at the simplicity of the common people, who notwithstanding the great light of their reformed Ghospell, see not the loosensse and vanity of this their Leaders caull. For, neyther the maysters, or schollers, are so senselesse, I hope, as to say that their own seruice, consisting partly of the Psalmes of *Dauid* (the hardest part of all the Bible) and partly of lessons taken out of the old and new Testament, is vnderstood of all the people present thereat; since the greatest Diuines that euer were, durst neuer say so much of themselues. How wrongfully then, do they wrangle with vs about this matter? But perhaps they will say, that thogh the simple people vnderstand not the hard


places

places contayned in the psalmes
and Seruice, yet (to their great
comfort) they vnderstand at least
some part thereof: euen so say we
of our Masse, and of our simple
people who assist therat: And so
conclude as I began in the title of
this Booke, *By thyne owne mouth
I iudge thee, naughty seruant.*

A T A-



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F I N I S.

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Kellison, Matthew

THE FOUNDATION.

Man was created to this end, that he
praise and reuerence his Lord God,
& that seruing him, at length he be saued.

All other things placed on earth were
created for man his sake, that they
helpe him to attaine vnto the end of his
creation.

Whereuppon it followeth, that he is
to vse them, so farre forth, as they
serue further him, or hinder him, in

care of the fruit of the tree of knowledge of good & evil
and had notwithstanding eaten thereof, were presently
their sinning cast out of Paradise, clothed with beasts
skins, and deprived of original iustice, leading all the re-
mainer of their life in very great toyle and anguish, repen-
ting. Hereupon also we are to discourse with our vn-
derstanding, and to moue the affections of our will as in the
third point.

Third Point. Is to exercise in like manner the powers of
the about any particular mortall sinne (we call this the
exercise) distinguishing it from the two before specified) con-
sidering for such a sinne euen only committed once, perhaps
it may be damned; and throwne into hell. Further-
more that almost innumerable men are tormented eternally
for fewer, and lesse greuous sinnes then mine are.
I must take occasion to ruminate with my selfe,
how greuous is the malice of sinne that of-
fereth out & Lord of all things, and I must weigh
with my selfe, that eternall punishment is iustly